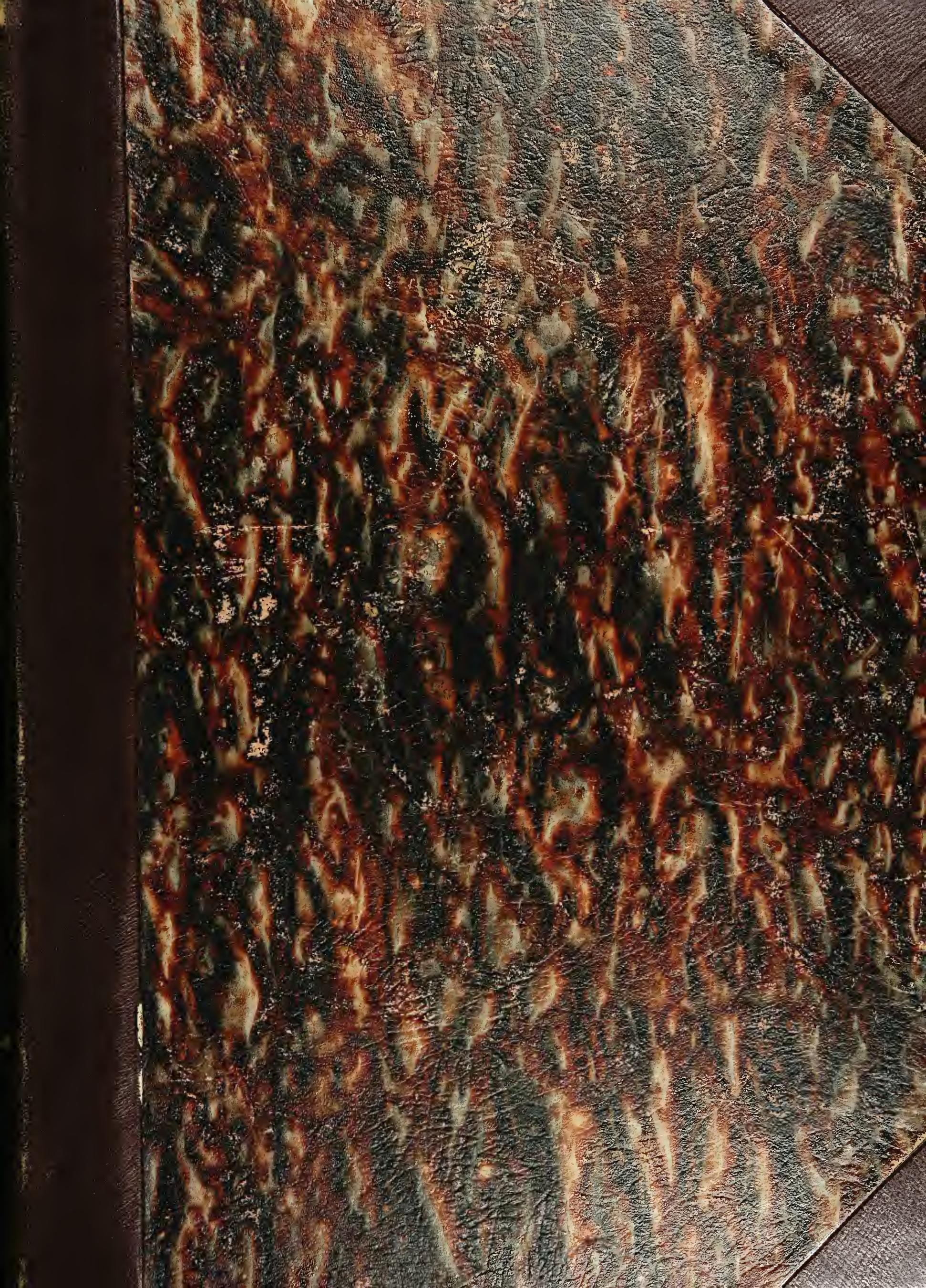

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PROF. ET MME
DR. P. BALOR

LES

TEMPLES IMMERGÉS DE LA NUBIE

SERVICE DES ANTIQUITÉS DE L'ÉGYPTE

LES

TEMPLES IMMERGÉS DE LA NUBIE

THE TEMPLE OF DERR

PAR AYLWARD M. BLACKMAN

LE CAIRE
IMPRIMERIE DE L'INSTITUT FRANÇAIS
D'ARCHÉOLOGIE ORIENTALE

1913

ES

THE TEMPLE OF DERR

BY

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PREFACE.

This record of the *Temple of Derr* was made during the months of January, February, and March 1910. The difficulty of obtaining satisfactory photographs of the reliefs in the inner rooms (see pp. 24, 42 and 74) was great. Those published are the fruits of considerable labour — I was single handed — and of an experience gained after many failures. Early in the season I met with an accident in which a leg was badly injured. By this untoward event, I was effectually prevented from climbing the rocks to search for graffiti, a most regretable omission in view of the fine collection of rock-inscriptions made by Dr Rœder[1] in the district where he worked for this same series of memoirs.

My best thanks are due to Miss B. Porter[2], who once more furnished me with all the bibliographical particulars, and to Professor Breasted, who kindly read over the proof-sheets, and collated my copies of the inscriptions with his own. To him I am indebted for many useful suggestions, while his critical and experienced eye detected more than one error in my versions of the hieroglyphic texts. These friendly offices will have greatly enhanced any value that this publication may possess.

Aylward M. Blackman.

(1) Roeder, *Debod bis Bab Kalabsche.*

(2) See Blackman, *The Temple of Dendûr,* p. 100.

THE TEMPLE OF DERR.

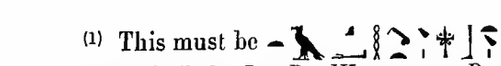
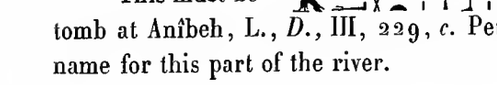
PART I.

INTRODUCTION AND TEXT.

Derr, called ed-Dirr by the inhabitants, is situated on the east bank of the river about 120 miles south of Shellâl. It is by far the largest township in Lower Nubia and, before the conquest of that country by Mohammed Aly, was a place of importance, being the seat of the Kâshif, or native ruler, who held sway over the territory that lies between Shellâl and Halfa. The Kâshif's palace, a large building of crude brick, is still standing, and, though somewhat ruinous in parts, is even now occupied by his descendants. This palace and the mosque adjoining it are well worth visiting. In the latter are some old Arabic inscriptions engraved on slabs of alabaster inserted in the walls. Derr is still the administrative centre of Lower Nubia, and its white government offices standing on the river bank, with the minaret of the Kâshif's mosque rising above them — all set in the midst of extensive palm-groves, — never fail to attract the eye of the passing traveller as he speeds Halfa-wards on the express steamer.

Just above Derr, the Nile makes an immense bend[1] and flows almost due south till it reaches Korosko[2]. In the description of the temple this fact, for the sake of convenience, has been ignored and the walls referred to as though the axis of the temple lay east and west. This is only following the example of the Egyptians themselves, who always assumed the river to run north, and orientated their temples and tombs accordingly.

All that now remains of the temple of Derr, which lies some way back from the river behind the town, consists of two pillared halls, a sanctuary, and two side-chapels (see Pl. I). These, with the exception of parts of the first hall, are entirely excavated in the rather low cliff that marks the commencement of the high desert.

(1) This must be  « the eastern bend », alluded to in an inscription in Pennê's tomb at Anîbeh, L., *D.*, III, 229, *c*. Perhaps also  (Sethe, *Urkunden*, IV, 8) is a name for this part of the river.

(2) S. S. E.

There may originally have been an open court and pylon in front of these chambers, but no trace whatever now remains of any such constructions. Though all the walls and pillars of the first hall were probably rock-hewn, masonry seems to have been used for the roofing as far as the third row of pillars (see the remarks on p. 4), in the architraves of which grooves have been cut to receive the ends of the stone beams (see Pl. II). This is the only surviving trace of masonry.

The temple is entirely the work of Ramses II who named it «House-of-Meri-Amon-Ramses-in-the-House-of-Re» or «Temple-of-Meriamon-Ramses-in-the-House-of-Re[1]», and dedicated it to Re the sun-god[2]. But as was the case at Soleb[3] and Serreh[4] the statue of the royal founder was also worshipped here, and this cult figures largely in the scenes sculptured on the walls[5].

We know nothing of the temple's subsequent history, and there is no mention of it in any inscription, except that in the tomb of Pennê at Anîbeh[6] «Ramses-Meriamon-in-the-House-of-Re, the town, over against the House-of-Re», is said to form the northern boundary of certain lands with which a statue of Ramses VI, that had been set up by Pennê in the temple at Anîbeh (Miam[7]), was endowed.

(1) See p. 113.

(2) Second pillared hall : north aisle : architraves of pillars : north face. Also called Amon-Re and Re-Harakhte, *i. e.* second pillared hall : north aisle : architraves of pillars : south face, and south aisle : architraves of pillars : north face.

(3) Breasted, *Records*, II, § 893; L., *D.*, III, 84, *c; id.*, 85, *a*.

(4) Breasted, *op. cit.*, III, § 502. There were probably also similar cultus-statues of Ramses at Abu Simbel (see L., *D.*, III, 188, *a*, 189, *e*, and 191, *h* and *k*), Gerf Husein (see Weigall, *Antiquities of Lower Nubia*, p. 82; L., *D.*, III, 178, *e*), and Wâdy es-Sabûʿ (see Breasted, *op. cit.*, III, § 505; L., *D.*, III, 182, *c*). Cf. also the statue of Ramses VI in Anîbeh temple referred to below.

(5) *i. e.* in the sanctuary : north wall : scene I; northern side-chapel : south wall : scene III; southern side-chapel : east wall : scenes I and II; first pillared hall : east wall : scene IV; second pillared hall : north wall : scene I, and south wall : scene II. These two last mentioned scenes represent a boat-shrine being carried on the shoulders of priests. It is called «Boat-shrine of Meriamon-Ramses in the house of Re», and evidently, in view of the epithet «in the boat-shrine in the house of Re» which follows the name Meriamon-Ramses in the scenes quoted from the two side-chapels (p. 81 and 86), it must be supposed to contain a cultus-image of Ramses hidden from sight by the covering veil (cf. a scene from Wâdy es-Sabûʿ in L., *D.*, III, 180, *a*, depicting a similar «boat-shrine of Ramses»). We probably have an actual representation of one of these cultus-images in the figure that stands astern of the sacred barque in the sanctuary : north wall : scene I (Pl. LX and see p. 92-94). For the index of the deified Ramses' names see p. 120.

(6) L., *D.*, III, 229, *c*.

(7) For this identification see Weigall, *Antiquities of Lower Nubia*, p. 116. Breasted (*Records*, IV, § 475) incorrectly identifies Miam with Derr and assumes that the statue was erected in Ramses II's temple there. It must have been enshrined in the temple, probably that of the local Horus, at Anîbeh, of which there are still visible remains within the town walls.

All the reliefs in the temple are *en creux*, and, except for those on the walls and some of the pillars of the first hall, are very coarsely and clumsily executed. The depth of degradation is reached in the two side-chapels (see for example Pl. LV). In the case of the sculptures in the second hall and inner rooms, often only the mere outlines were cut in the stone, the rest being moulded in plaster and the final details added in paint. Time, bats, and the hand of man, have wrought terrible havoc. The Osirid statues (see p. 4) that adorned the innermost line of columns in the first hall, and the group of seated divinities in the sanctuary, have been hacked away. The wind-driven sand has eaten into and destroyed beyond recognition most of the battle-scenes on the north wall of the roofless first hall, and greatly injured those on the south wall as well, and it has, of course, stripped off all the painted plaster[1]. The west wall, and the west ends of the north and south walls, have been largely quarried away. The second hall and inner rooms have been disgustingly disfigured and blackened by the accumulated filth of generations of bats, which have only recently been routed out; their return has been prevented by the erection of a wire door.

Bibliography of the published plans and general views of the temple of Derr.

Plan.

Champ., *Notices*, I, 86.
Gau, *Antiquités de la Nubie*, Pl. 51, A.
Burckhardt, *Travels in Nubia*, p. 27.
Rifaud, *Voyage en Égypte et en Nubie*, p. 156.
Horeau, *Panorama d'Égypte et de Nubie*, p. 32.
Weigall, *Antiquities of Lower Nubia*, Pl. LX.

Section.

Horeau, *Panorama d'Égypte et de Nubie*, p. 32 (shewing left or north side).
Rifaud, *Voyage*, p. 156 (shewing right or south side).

General Views.

Gau, *Antiquités de la Nubie*, Pl. 50.
Cooper, *Egyptian Scenery*, between M and O.

[1] Except on parts of some of the pillars where they have not been exposed to the tearing sand-blizzard.

Birch, *Views on the Nile,* p. 27 lower (drawing by Owen Jones), year 1832-3.
Light, *Travels,* p. 77, year 1814.
Maspero, *Les Temples immergés,* Pls. CXXXVIII and CXL, year 1909.
Horeau, *Panorama d'Égypte et de Nubie,* opposite p. 32 lower.
Weigall, *Antiquities of Lower Nubia,* Pl. LIX, 4.

Door admitting to Second Hall.

Maspero, *Les Temples immergés de la Nubie,* Pl. CXXXIX.
Weigall, *Antiquities of Lower Nubia,* Pl. LIX, 3.

THE FIRST PILLARED HALL.

(Pls. II-XXVII).

This hall is from 14 to 15 metres long and about 12 metres wide, and at the north and south-east corners, where portions of the ceiling are preserved, the height is from 4 m. 80 cent. to 5 metres. The roof was supported on twelve slightly tapering pillars of square section, standing on shallow rectangular bases and arranged in three rows of four. The pillars in the first two (outer) rows (nos. 1-8), of which only the lower parts remain (see Pls. II and III), are 1 metre square just above the basis. Those in the third row (nos. 9-12) are slightly larger, being about 1 m. 20 cent. square at the same place, and are adorned on the west face with colossal Osirid statues of Ramses II, now cut away above the knees. The architraves of this inner line of pillars, which are intact, have been carved out of the living rock, and so also was the roof between them and the east wall, as the surviving parts shew.

The north and south walls, being excavated in the cliff, could only be sculptured on the inside. On the north wall there is a much damaged battle-piece and a scene shewing the king offering two rows of captives to Re-Harakhte, while on the south wall there is the representation of some incidents in one of Ramses II's Nubian wars in a rather better state of preservation.

The entrance was in the west wall, but the doorway is completely destroyed, and the wall itself is, for the most part, almost level with the ground. The only portion of the wall that rises to any height is at the north end, and this bears on the inside traces of a chariot and horses. The outer face is so weathered and ruined that it is impossible to say whether it was decorated with reliefs or not.

The east wall, in the centre of which is the door that admits to the second

pillared hall, is covered with representations of the king worshipping various divinities or sacrificing his prisoners before Re-Harakhte and Amon-Re. Above these scenes is a frieze consisting of repetitions of the cartouche between two uraei[1], alternating with the name (See Champ., *Notices*, I, 89; L., *D.*, III, 184, *a;* and cf. Pl. XXV, 2).

North of the door of the second hall, forming a dado, eight[2] of Ramses II's sons are depicted, marshalled in a line, and south of it is a corresponding company of nine daughters.

The North Wall.

(Pls. III-V).

Published : see Champ., *Notices*, I, 88.

SCENE I (Pl. III; fig. 1).

Destroyed except for a figure of Amon-Re standing → and wearing head-dress no. 11.

SCENE II (Pl. V, 2; fig. 1).

Ramses → offers two ●-vases of wine to Atum who is seated ←.

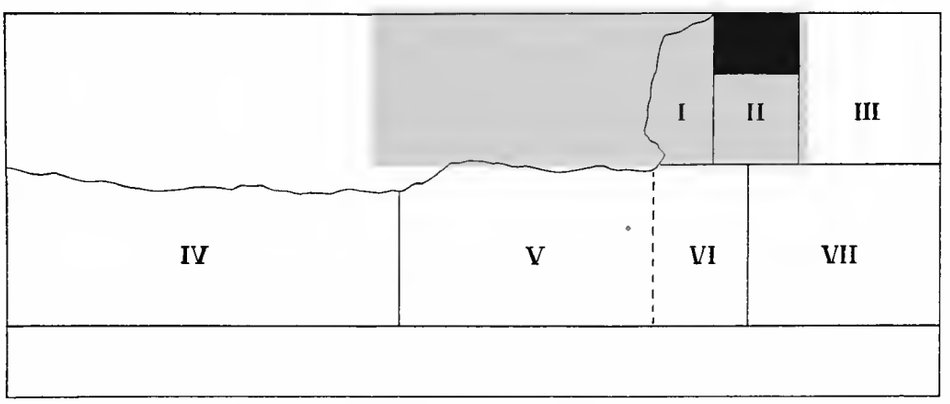


Fig. 1. — First Pillared Hall : North Wall. Scale 1 : 100.

Text. *a.* Behind Ramses : → « All protection and life behind him like Re! »

b. Above Ramses : → 1 2 ..... « Lord of the Two Lands Usermare-Setepnere, lord of diadems ..... »

(1) From each uraeus hangs a ♀-symbol.

(2) There are now only six complete figures, one having been almost, and another entirely, destroyed.

c. In front of Ramses : «Offering wine to his father Atum.»

d. Above Atum in four lines : «Utterance by Atum lord of the Two Lands of On : 'I have given thee all might'.»

ARCHAEOLOGICAL DETAILS :

Ramses. The upper part of the head-dress is destroyed. For what remains of the wig see fig. 2.

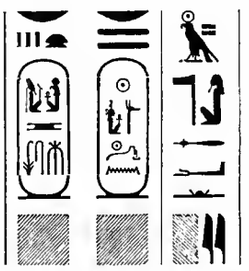
Fig. 2.

Robe no. 2 A with girdle-ends like 3 B.

Atum. Head-dress no. 3 A.

Robe no. 8 B.

The space between scenes I and III is occupied by the architrave of pillar 9 and by the following inscription indicated by II in fig. 1 (see also Pl. V).



«Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon, beloved of Re-Harakhte the great god.»

SCENE IV (Pl. III; fig. 1).

Destroyed except for a few traces of figures which seem to represent officers conducting bands of captives, but there is much uncertainty. Above the easternmost group is a horizontal line of quite illegible inscription.

SCENE V (Pl. IV; fig. 1).

Ramses in his chariot charges his foes who fly before him or lie prone beneath his prancing horses. This relief is unfortunately much damaged and the details are scarcely recognisable. It possibly commemorates one of Ramses' battles in Syria, corresponding to the similar scene on the south wall which depicts the king warring against the negroes[1].

SCENE VI (Pl. IV; fig. 1).

A very mutilated representation of the king binding (?) four kneeling figures.

[1] See WIEDEMANN, *Geschichte*, p. 434, note 5.

Text. Behind Ramses in a vertical line : → [illegible] (1) [illegible] . . . «The king of Upper and Lower Egypt Usermare-Setepnere [appears upon the throne of his father]. . . »

SCENE VII (Pl. V; fig. 1).

Published : Champ., *Mon.*, XLI, 1 (figure of god only and facing → instead of ←); see Champ., *Notices*, I, 88 for text.

Ramses →, his right hand extended in token thereof, presents prisoners of war, marshalled in two lines, to Re-Harakhte who is standing ←. The king holds his bow in his left hand and also the rope to which the captives are attached (2). Some of these unfortunates have their arms tightly bound behind their backs so that the elbows meet. The arms of the first man in the lower row are tied above his head while his hands dangle in front of his face. It is impossible to determine to what race the prisoners belong as their features are very weather-worn and almost obliterated. They do not seem, however, to be negroes. Probably, as has already been suggested, since the battle-scene on the south wall commemorates Ramses' Nubian war, the north wall was reserved for the representation of his campaign in Syria (3).

Text. *a*. Above Ramses : → 1 [illegible] 2 [illegible] «Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon.»

b. In front of Ramses : → [illegible] (?) (4) . . . «Presentation of the captives whom his majesty brought from his victories. . . »

c. Above the prisoners in five lines : → 1 [illegible] 2 [illegible] 3 [illegible] 4 [illegible] 5 [illegible] «Saith the king of Upper and Lower Egypt Usermare-Setepnere in the presence of . . . . . Re-Harakhte : 'I have brought for thee the captivity of my strong arm'.»

(1) Cf. second hall : south wall : scene II, *j*. p. 53.

(2) For a similar scene cf. L., *D.*, III, 127, *b*.

(3) The prisoners in scene IV wear long skirts, a fact which lends further support to the idea of their being Asiatics.

(4) Champ., *Notices*, I, 88, reads [illegible], but Breasted considers [illegible] to be the correct reading and refers to *Stele of Thutmose III* in Petrie, *Six Temples*, I (see also Breasted, *Records*, II, § 824).

d. Between this inscription and the -disk above the king's helmet : « Given life like Re. »

e. Behind the prisoners in a single vertical line : . . . . . « . . . . . numerous [captivity] in order to fill the store-house of his father Re-Harakhte, that he may be given life like Re. »

f. Above Re-Harakhte : [1] « Utterance by Re-Harakhte lord of heaven, within the House-of-Meriamon-Ramses-in-the-House-of-Re. »

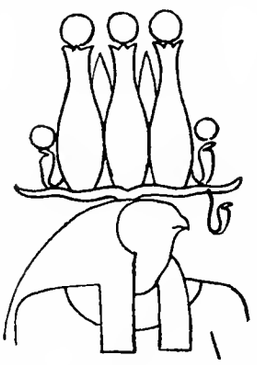


Fig. 3.

g. In front of Re-Harakhte : « I have given thee all might like Re. »

Archaeological details :

Ramses. Head-dress no. 4 with above it.
Robe no. 4 A.

Re-Harakhte. Head-dress no. 14 F. For a similar and better preserved example of this head-dress see fig. 3 (after L., *D.*, III, 179).

The East Wall.

(Pls. VI-XII).

Published : Rifaud, *Voyage*, 154 (General view); Champ., *Notices*, I, 89 and 90 (Plan).

SCENE I (Pls. VI and VII; fig. 4).

Published : Gau, *Antiquités de la Nubie*, 51, B; L., *D.*, III, 183, *b*; see Champ., *Notices*, I, 90-1.

Ramses slays four captives in the presence of Re-Harakhte. The king grasps their hair in his left hand, in which he also holds his bow and a staff, and in his uplifted right hand brandishes a mace(?). The prisoners, four in number, consist of two negroes, a full-bearded Asiatic, and a beardless man with a straight European nose and a long narrow side-lock of hair. They are all kneeling. The negroes face N and S respectively, the Asiatic N, while the fourth kneels S with his face turned N. It is his thigh that

[1] Complete in Champ., *Notices*, I, 88.

the lion, which accompanies Ramses, is gnawing. For a fuller description of these prisoners see scene VI on this wall (p. 4 and Pl. XXI, 1) where there is identically the same group in a much better state of preservation.

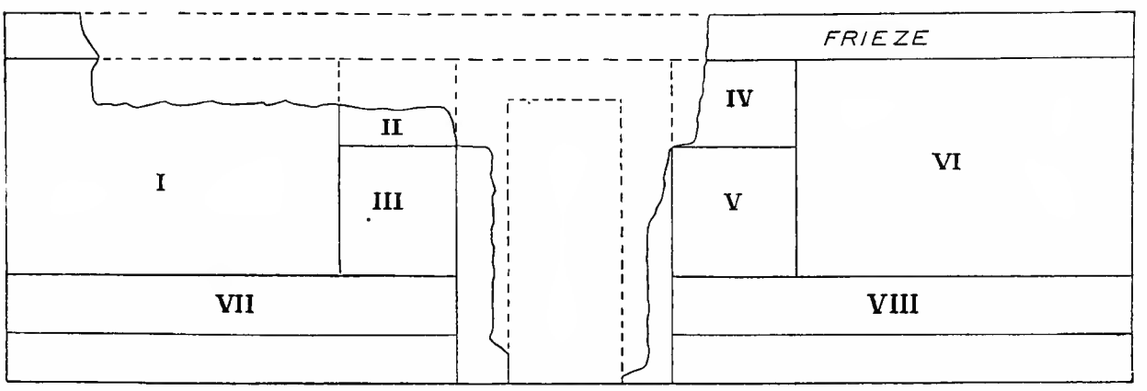
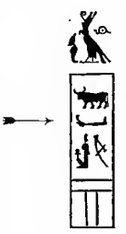


Fig. 4. — First Pillared Hall . East Wall. Scale 1 : 100.

Above Ramses' head can be seen the tail of the sacred hawk who hovers over him.



Text. *a*. Behind Ramses is the Horus-name supported by the symbol of the king's ka.

b. Above the staff terminating in a human head which the ka-symbol holds : → [1] « The living king's ka within the *dwꜣ·t*- chamber. »

c. Immediately behind Ramses : → « Horus the hero, master of achievements. »

d. Above Ramses' right shoulder : → « Protection, life, stability and health behind him! »

e. In front of his crown : → « . . . . . [Usermare-Setepnere] . . . . [Ramses-Meriamon], given life like Re. »

[1] is the usual expression, for which there is here insufficient space. There are signs of alteration in the writing of , below which are traces of another and of the top of (?). This first was probably obliterated with stucco and the resulting space occupied by the end of the handle of the king's mace(?), the words *ḫnty ḏbꜣ·t* being omitted.

f. Above Re-Harakhte's right arm in two horizontal lines : ←— [1] ... [2] ... « Smiting at one blow [(1)], trampling on the Nine-Bows. »

g. In front of Re-Harakhte in three lines : ←— [1] ... [2] ... [3] ... « Utterance by Re-Harakhte who is in the Temple-of-Ramses-in-the-House-of-Re : 'Thou art my beloved son, who comes forth as leader; I repel for thee the rebellious.' »

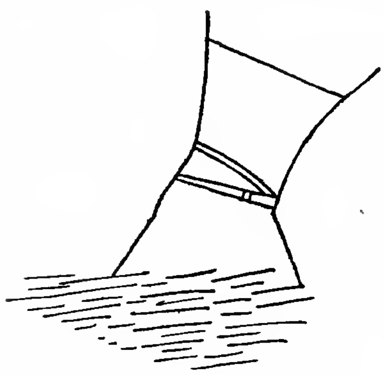


Fig. 5.

Above the lion in two horizontal lines : —→ [1] ... . [2] ... . « The lion [the follower of his majesty], who slays [his foes] [(2)]. »

Archaeological details :

Ramses. Head-dress no. 3 B.

His kilt is too destroyed to say exactly what type it is, though it was probably no. 7. He wears a broad belt, sleeveless vest [(3)], for which and the unusual waist-strap see fig. 5. Down his or back hangs a quiver of ordinary form. The weapon with which he is about to smite the prisoners, and which he held in his right hand, is broken away.

Re-Harakhte. Head-dress no. 6.

He holds a ... -falchion in his right hand.

SCENE II (Pl. VIII; fig. 4).

Published : L., *D.*, III, 183, *b*.

The figures are broken away from the waist upward. What remains shews Ramses who wears —→ robe no. 1 A standing before two seated divinities ←—.

SCENE III (Pl. VIII; fig. 4).

Published : L., *D.*, III, 183, *b*.

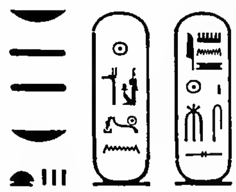
Ramses —→ offers ... to Khnum who is standing ←—.

(1) With this phrase Mr Griffith compares ... « at one expedition ». *Una*, l. 42 (*Urkunden*, I, 107).

(2) Cf. Scene VI, *e*.

(3) See Petrie, *Egyptian Decorative Art*, p. 52.

TEXT. *a.* Behind Ramses : ⟶ «All protection and life behind him like Re!»

b. Above Ramses : ⟶  «Lord of the Two Lands, lord of diadems, Usermare-Setepnere Meriamon-Ramses.»

c. Above Khnum : ⟵ «Utterance by Khnum lord of the Cataract.»

d. Above Khnum's left shoulder : ⟵ «Protection behind him!»

e. In front of Khnum : ⟵ «I have given thee strength and victory.»

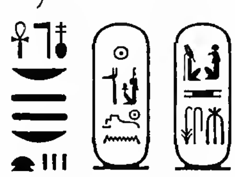
ARCHAEOLOGICAL DETAILS :

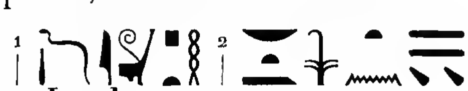
Ramses. Head-dress no. 4 with above it.
Robe no. 3 B.
He wears the usual sandals of the period with turned up toes (cf. fig. 19, p. 43).
Khnum. Head-dress no. 15.

SCENE IV (Pl. VII, 2; fig. 4).

Published : L., *D.*, III, 184, *a;* see CHAMP., *Notices,* I, 89.

Ramses ⟵ offers two -vases of wine (?) to Ptah accompanied by the deified Ramses, both of whom are seated. In front of Ptah upon an offering table are four -jars and three (perhaps four?) -haunches of meat.

TEXT. *a.* Above the king : ⟵  «Live the good god, lord of the Two Lands, lord of diadems, Usermare-Setepnere, Meriamon-Ramses.»

b. Above Ptah in two vertical lines : ⟶  «Utterance by Ptah lord of truth, king of the Two Lands.»

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 G with above it.
Robe no. 4 A.

Ptah. Head-dress no. 18.

He is of the usual -form and holds the combined with and . Ptah and his associate are seated together in a -shrine. The right hand of the latter, who is much destroyed, is laid just on Ptah's waist. Only this hand, part of his face, and his feet are left. The lower end of a cartouche above him shows that he represents the deified Ramses.

SCENE V (Pl. VII, 2; fig. 4).

Published : L., *D.*, III, 184 *a;* see Champ., *Notices,* I, 89.

Ramses ←◄ pours a libation and offers incense to Thoth who is standing ►→.

Text. *a.* Behind Ramses : ←◄ sic «All protection and life behind him (like) Re for ever!»

b. Above Ramses : ←◄ 1 2 3 sic «Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses, given life.»

c. Above the libation-vase in two vertical lines : ←◄ 1 2 «Giving incense and libation to his father.»

d. Above Thoth in two lines : ►→ 1 2 sic «Utterance by Thoth lord of Hermopolis who is within the Temple-of-Ramses.»

Archaeological details :

Ramses. Head-dress no. 4 with above it.

Robe no. 4 D.

The libation-vase is -shaped, as is usual in this temple, being fashioned like the symbol , and having a short neck surmounted by a lid which is in the shape of a hawk's head crowned with a disk.

Thoth. Head-dress no. 9.

SCENE VI (Pls. IX, X and XXI, 1; fig. 4).

Published : Gau, *Antiquités de la Nubie,* 51, B; L., *D.*, III, 184, *a;* see Champ., *Notices,* I, 90.

Ramses ←◄, above whose head hovers the sacred falcon with outspread wings, sacrifices four prisoners of war before Amon-Re who is standing ►→ facing

him. The king is accompanied by his pet lion who is running to feast upon the victims.

Text. *a*. Behind Ramses was his Horus-name supported by the ka-symbol, and now destroyed except for the top of .

b. The accompanying formula is much injured and only the sign « The king's ka » is left.

c. Immediately behind Ramses . . . . (1) « [Horus] the hero, master of achievements. »

d. Above Ramses : « The king of Upper and Lower Egypt Usermare-[Setepnere], son of Re Ra[mses-Meri]amon. »

e. Above the lion in two horizontal lines : « The lion, the follower of his majesty, who slays [his] foes. »

f. Above Amon-Re in six lines : . . . . . (?) (2) . . . . . « Utterance by Amon-Re lord of Karnak : 'Take the sword of victory, o Horus, appearing as . . . . Thou art my beloved son, I give thee the office, I bind for thee all lands under the (*sic*) sandals. Thou actest like Re for ever.' »

g. In front of Amon-Re in three lines : (?) (3) (?) (4) « Utterance by Amon-Re lord of Karnak, in the midst of the Temple-of-Meriamon-Ramses-in-the-House-of-Re. 'Thou art a pious son whom his father loves.

(1) *sc.* . See scene I, *c*, p. 9.

(2) There is probably no lacuna or at most only is missing. The sword held by the king shortened this line and perhaps the next (Breasted).

(3) Champ. incorrectly reads , and Lepsius . The sign above is much more like than ; the is very doubtful.

(4) Champ. .

Verily there are given unto thee offices in order to approach (?)[1] the throne and duration of Re which was upon earth, for ever.'»

h. Behind Amon-Re : ⟶ ☥ ☥ ▮ ⲓ ⲓ ▒ . . . . «[All] protection, life, stability, and happiness behind [him]. . . .!»

Archaeological details :

The victims. Their faces, of which two are turned north and two south, present as in scene I three distinct racial types. Two of them are negroes, the third, who looks north, is an Asiatic with an aquiline nose and bushy beard, while the fourth, the central figure in the group, has a straight nose and wears a long spiral side-lock of hair. The clenched right fist of this fourth prisoner rests on his left thigh and his left arm is raised in supplication; over his right shoulder passes a band the lower end of which cannot be distinguished and was probably indicated in paint. It will be noted that only one arm of each of the other victims is shewn. Both negroes have a bracelet on their wrist.

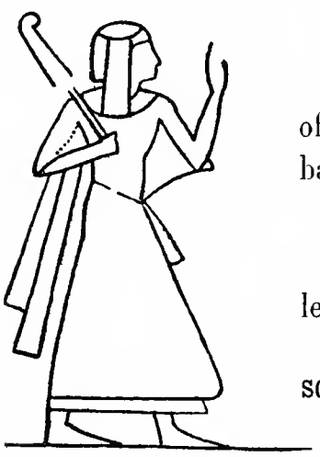


Fig. 6.

The king. Head-dress no. 2 A(?).

Robe no. 7.

His quiver hangs down his back. He grasps the hair of his victims with his right hand and brandishes a ⟍-battle-axe in his left.

Amon-Re. Head-dress no. 11.

He doubtless held a ⲓ-falchion in his, now destroyed, left hand (cf. scene I and L., *D.*, III, 211).

SCENE VII (Pl. XI, 1 and 2; fig. 4).

Published : Gau, *Antiquités de la Nubie*, Pl. 51, B; Champ., *Mon.*, XL, 3; L., *D.*, III, 183, *b*; see Champ., *Notices*, I, 901.

This scene, forming the dado north of the door of the second hall, consists of a row of Ramses' sons. They were originally eight in number, but now only the inscriptions belonging to seven are left, and one figure has been almost, and another completely, destroyed. Each holds a ⲓ-fan (see fig. 6), and his name and titles are written out in front of him.

[1] Champ. reads ⟷ ⲓ ⲓ ▒. For ⲓ ⲓ ⲓ ⲓ here Breasted compares ⲓ ⲓ = «aproach» or sim. in *Pyr.*, § 82, *c*, 637, *c*, and 798, *b*.

Beginning from the south the inscriptions are as follows :

Text. 1. In two lines : [1] [2] [3] « The hereditary prince, king's scribe, grand commander of the army, the king's eldest son of his body, whom he loves, Amenhirkhepeshef. »

2. In two lines : [4] « King's scribe, grand commander-in-chief of the army of his majesty, king's son of his body, whom he loves, Ramses-si-neter. »

3. In two lines : [5] [6] « King's son of his body, whom he loves, chief champion of the army, master of the horse, chief charioteer of his majesty, Perehirunamef. »

4. In a single line : « King's son of his body, whom he loves, Khamwese. »

5. In a single line : [7] « King's son of his body Menthirkhepeshef. »

6. In a single line[8] : [9] . . . . . « King's son of his body, whom he loves, Neb[nekhare]. »

7. The inscription is destroyed. Only the top of the fan and part of the right elbow and leg of the accompanying figure are preserved.

(1) is preserved in L., *D.*, *loc. cit.*

(2) after in L., *D.*, *loc. cit.* is a mistake.

(3) is omitted by Champ. and Lepsius, neither of whom indicate any lacuna.

(4) is omitted in Champ., *loc. cit.*, but not in L., *D.*

(5) Champ., *loc. cit.*, wrongly has under as well as at the top of the second line.

(6) The has been omitted by the sculptor.

(7) is preserved in Champ., and L., *D.*, *loc. cit.*

(8) The figure which accompanied the inscription is destroyed.

(9) In Champ., *loc. cit.*, is preserved after . The remaining signs appear as a restoration in Champ., but in L., *D.*, , and are shewn as damaged while is intact.

8. In a single line : [illegible] (1) [illegible] «King's son of his body, whom he loves, Setemuia (*St-m-wi*).»

Fig. 7.

SCENE VIII (Pl. XII, 1 and 2; fig. 4).

Published : Champ., *Mon.*, XL, 4; L., *D.*, III, 184, *a;* see Champ., *Notices*, I, 89-90.

On the south side of the above mentioned door, and corresponding to the sons on the north side of it, is this group of nine of Ramses' daughters. They are depicted standing [illegible], with their names and titles written out in front of them. Each holds a sistrum (see fig. 7).

Beginning from the north the inscriptions are as follows :

Text. 1. Destroyed (2). Parts of the girl's head-dress and of the lower portion of her skirt alone remain.

2. [illegible] (3) . . . . .

3. [illegible] (4) «King's daughter, of his body, whom he loves, Bekmut.»

4. [illegible] sic [illegible] «King's daughter, of his body, whom he loves, Nefretiri.»

5. [illegible] «King's daughter, of his body, whom he loves, Nebtowy.»

6. [illegible] (5) «King's daughter, of his body, whom he loves, Ésenefer.»

(1) The [illegible] is almost certain and occurs also in L., *D.*, *loc. cit.*

(2) Destroyed completely according to L., *D.*, and Champ., but the latter restores [illegible].

(3) In Champ., and L., *D.*, *loc. cit.* [illegible] is preserved. Champ. also restores the name as [illegible].

(4) Almost certainly [illegible] here as in the other examples, and not [illegible] as Lepsius and Champ.

(5) [illegible] Champ.; [illegible] Lepsius.

7. [illegible] «King's daughter, of his body, whom he loves, Henttowy.»

8. [illegible] «King's daughter, of his body, whom he loves, Wernure.»

9. [illegible] «King's daughter, of his body, whom he loves, Nezemmut.»

The South Wall.

(Pls. XIII-XX, 1).

Published : Gau, *Antiquités de la Nubie*, Pl. 52, 1.

SCENE I (Pl. XX, 1; fig. 8).

Published : see Champ., *Notices*, I, 87.

Ramses ←— offers four [illegible]-vases to Onuris who is seated —→.

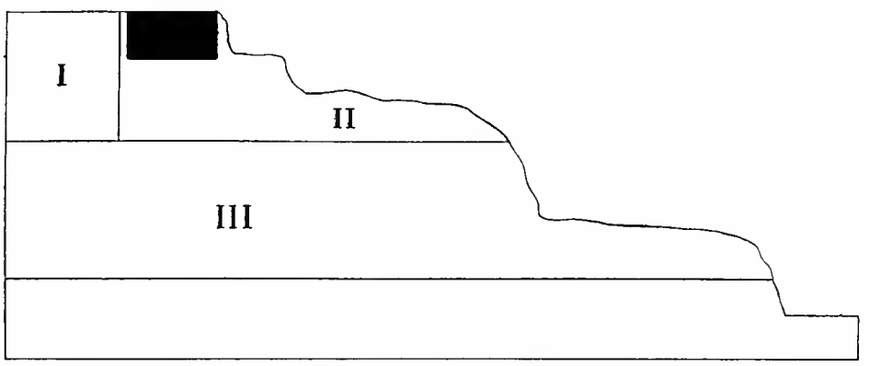


Fig. 8. — First Pillared Hall : South Wall. Scale 1 : 100.

Text. *a.* Above Ramses : ←— [illegible].

b. In front of Ramses in one line : ←— ..... [illegible] «..... that he may be given life.»

c. Above Onuris in three lines : —→ [illegible] «'I have given thee [all] life and happiness, I have given thee all health'. [Utterance by] Onuris-Shu-son-[of-Re].»

(1) Champ. wrongly reads [illegible].

(2) There are traces of [illegible] (?) before [illegible]; apparently [illegible] was omitted (because of the following [illegible]?).

Archaeological details :

Ramses. Head-dress no. 17 A or 17 B.

Robe no. 2 A with a girdle like that of 3 B, for the details of which cf. fig. 21, p. 46.

Onuris. Head-dress no. 10.

There is a space between scenes I and II which is occupied by the architrave of pillar 12 and the cartouches of Ramses II below it (see Pls. XIII and XX).

Published : Champ., *Notices*, I, 87.

«King of Upper and Lower Egypt, lord of the Two Lands, lord of diadems, Usermare-Setepnere, Ramses-Meriamon.»

SCENE II (Pls. XIII and XV and fig. 8).

Published : See Champ., *Not. descr.*, I, 87.

A much destroyed representation of Ramses II offering prisoners of war to Amon-Re. All that remains of the king is the front of his skirt. Behind him are the legs and feet of some of the captives, and, immediately behind them, the legs of a lion and the hoofs and lower forelegs of a horse. In front of the king stands Amon-Re ⟶ broken away above the waist.

Text. In front of Ramses in a single line : ⟵ . . . . .
«. . . captives which his majesty brought.»

In front of Amon-Re in a vertical line : ⟶
«I have given thee strength for thy mighty arm like Re.»

SCENE III (Pls. XIII-XIX; fig. 8).

Published : Ros., *Mon. Stor.*, LXXVIII, 1 (part only). Champ., *Mon.*, XL, 1 (part only). For the text and description see Champ., *Notices*, I, 88.

This is a vivid, but unluckily much injured, representation of one of the battles in Ramses' Nubian war. In the western half of the scene — the part that has suffered most damage — there are two chariots ⟵, of the hindermost one of which only the wheels and parts of the horses are preserved. Beside the horses that draw this chariot is a man, destroyed above the waist, wearing apparently Egyptian clothes, and fighting on foot. Doubtless he is a hostile chieftain and is

about to be smitten down by Ramses' brandished falchion [1]. Underneath the feet of the king's prancing steeds we can with difficulty discern the forms of the fallen or flying enemy. Immediately behind this chariot are the legs and feet of people advancing in an opposite direction ⟶. One leg and foot are much larger than the others and no doubt belong to a destroyed representation of Ramses [2] engaging in a hand-to-hand combat.

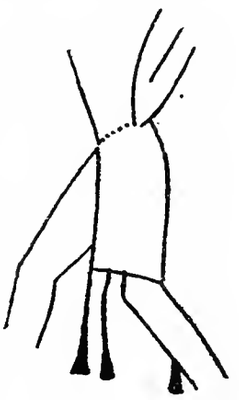


Fig. 9.

In the foremost chariot we see Ramses with bow bent shooting at his foemen who fly pell-mell before him or lie prostrate beneath the hoofs of his careering stallions [3]. Behind him are two Egyptian soldiers — much damaged — each armed with a large shield and spear [4]. Many of the fallen enemy are pierced with arrows, one of them having a shaft implanted in his forehead. Hard by him a negro in full flight, but still clutching his bow, has just turned his head, to see whether his pursuer has gained on him. He, like most of the negroes in the scene, is clad in a leopard skin, the legs and tail dangling about his legs (see figs. 9 and 10). Immediately in front of him two men are carrying a wounded comrade [5] on their shoulders who lies face downwards with his arms hanging limp and helpless. He is supported underneath by the arm of one of his bearers, while below him walks a boy. The wounded man is also accompanied by two warriors armed with bows, one of whom walks at his head and the other at his feet. The latter breaks the news of the defeat to a woman who wails and tears her hair. Under the feet of this man there is a figure with hand on head in the attitude of mourning, crouching in front of a domed hut (?) [6].

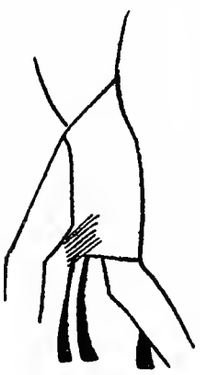


Fig. 10.

(1) Compare a similar battle relief of Seti I at Karnak. Breasted, *History of Egypt*, fig. 152.

(2) Cf. the figure of Seti spearing a Libyan, in Breasted, *History of Egypt*, fig. 152 (group in lower register behind chariot).

(3) It is this part of the scene that is reproduced in Rosellini, *Mon. Storici*, LXXVIII, 1. There are no breaks shewn, but the drawing must be a restoration, for Champ., *Notices*, I, 87, describes the scene as « très endommagé ».

(4) The shields are slung on their backs; cf. L., *D.*, III, 121 *b* and 155. Like the rest of the scene in Rosellini, *loc. cit.*, the soldiers are intact. According to this authority they also held an axe in their right hands, but whether this was the case it is now impossible to say.

(5) The scene from this point to the east end is reproduced in Champ., *Mon.*, XL, 1.

(6) Or perhaps an oven?

Behind the hut(?) is a woman, bending over a child, who has evidently run to her for protection; of the latter only the legs and feet are preserved.

At the east end of the wall we have the representation of a pastoral country. Flocks of goats and cattle with their young gambolling around them[1], are to be seen grazing near a tree, in charge of a shepherd who leans upon a staff. Just opposite his face we can make out the figure of a small boy holding a bent stick and running forward. Behind the shepherd a negro clad in a leopard skin and armed with a bow, tells the tale of disaster to a wailing woman upon whose back is suspended a basket containing a baby (see fig. 11)[2]. The messenger is led into her presence by a naked child. The object behind the cow and skipping calf, with rounded top and an oval in the centre, may represent merely a small hillock, but, like the similarly shaped object already mentioned, it might be a domed hut or granary, or even an oven!

Fig. 11.

Under this pastoral scene and the group conveying the wounded man, is a row of prisoners moving ⟶ w and marshalled by three Egyptian officers, the foremost of whom carries a short staff. The hands of these poor wretches are bound either behind their backs or above their heads, or else crossed on the breast and tied at the wrists. The officers who wear a long side-lock of hair (fig. 12) are perhaps meant for sons of Ramses?

Fig. 12.

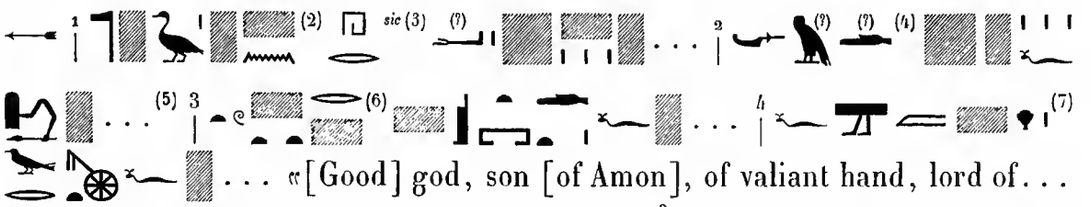
It is a great misfortune that such an interesting relief should be in so bad a state of preservation, due more to the ravages of time and the poor quality of the sandstone than to acts of vandalism. The style though somewhat rough is full of life and vigour. The wounded man and his bearers represented so unconventionally, the messenger with his bad news, the running children, the wailing woman, the shepherd leaning on his staff, and the sportive kids and calves, are motives not usually found in the ordinary run of Egyptian battle-scenes. For such naturalistic touches where the artist has given rein to his imagination, we might compare the humorous figure of the king of Aleppo who, after being rescued from drowning in the Orontes, into which he has been driven by the victorious onslaught of Ramses, is held

[1] Note especially the cow close to the tree with her calf skipping in front of her.

[2] The baby is omitted by Champollion, *loc. cit.*

upside down by his soldiers in order that he may disgorge the water he has swallowed[1].

Text. *a.* Between the two chariots (Pls. XIV and XV) in four vertical lines :



«[Good] god, son [of Amon], of valiant hand, lord of... the falchion in(?)..... his..... fighting... ... knowing the place of his hand,... his... going upon his chariot.»

b. In a single horizontal line above the heads of the group conveying the wounded man, and the fugitives and slain who lie behind them (Pls. XIII, XVI and XVII) :

«Breath, breath, o

(1) L., *D.*, III, 164, *b*.

(2) Restore to for which cf. L., *D.*, III, 145, *c*.

(3) is of course intended. Champ., *Notices*, I, 88, reads . While is a mistake for , the is possibly correct, but all traces of it are now covered with cement.

(4) The signs are very doubtful. Champ., *loc. cit.*, has merely .

(5) It is impossible to say how many signs are missing from the ends of the lines.

(6) Restore to for which see L., *D.*, III, 130, *b*.

(7) Champ., *loc. cit.*, wrongly reads .

(8) Cf. L., *D.*, III, 166.

(9) is for = (cf. *Temple of Bigeh*, Pylon, w. face, s. jamb, sc. I), or else an odd way of writing ?

(10) . For the use of *n* before relative-form *sḏmwnf* see Erman, *Gramm.*[3], § 546, and Halfa stele of Thutmose III, l. 5, in MacIver, *Buhen*, p. 27. «I am a king whom he hath made, a chosen son whom he hath created.»

(11) There seems to be a mistake here. Perhaps the engraver, owing to the preceding , has missed out some such expression as «Behold us!»? (cf. L., *D.*, III, 166). Otherwise *bkw* is governed by *ỉmy nn* and the sentence is to be rendered «impose upon us tributaries» *i.e.* «appoint us as tributaries (to Uto).»

(12) The sign is defaced. I had in my hand-copy of the inscription. Champ., *Notices*, I, 87, reads . Dr A. H. Gardiner has suggested to me the reading *i.e.* = *Uto*.

Uto and Nekhbet were the two tutelary goddesses associated with the royal diadems. Therefore Uto here symbolises the kingly power.

(13) So my hand-copy. The signs are much defaced. Breasted, from his photograph, would read , which commonly occurs with *bk*.

valiant one, Horus beloved of Amon! Give us the breath which thou bestowest! ⟨Behold us⟩ tributaries unto Uto, contributing every thing like every foreign land which is under thy feet.»

c. Above the woman with the basket and baby on her back, in three lines :

«Saith every overthrown one (?) 'Come not forth, the lion [is in (?)] the valley ..... Usermare-Setepnere'.»

PILLARS 9-12 [3].

(Pls. XX, 2-XXVII).

As we have already seen (p. 4) the third row of pillars (nos. 9-12) and their architraves still remain intact. The west face of each pillar is adorned with a

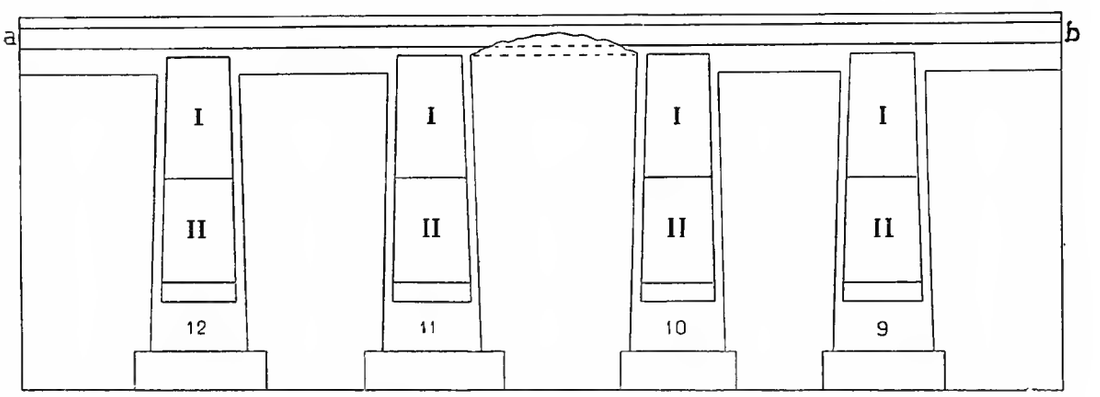


Fig. 13. — First Pillared Hall : Pillars 9-12 · East Face. Scale 1 · 100.

much destroyed Osirid statue of Ramses II, between two vertical lines of inscription, while on each of the north, east, and south faces there are two scenes (see fig. 13) depicting the king in the presence of a divinity.

The architraves on the west side are decorated with similar representations, which are, however, weathered away almost beyond recognition. On the east side, instead of the scenes, there is a dedicatory inscription of the usual character in a single unbroken line (fig. 13, a-b).

(1) is very doubtful.

(2) Cf. L., *D.*, III, 120, *b* : *sic* .

(3) Only the lower parts of pillars 1 to 8 remain and consequently none of the decorations are left. See Pl. III.

The Architraves.

West Face.

Architrave between pillar 9 and north wall.

Traces of a scene representing the king ➸ before two seated divinities ⟵.

Architrave between pillars 9 and 10.

The king ➸ before two divinities ⟵. The figures are destroyed above the waist. The northernmost divinity holds ⲓ, the southernmost seems to be holding the ⲟ and ⲛ (?) and therefore probably represents « Ramses-in-the-boat-shine (see fig. 14) ». The dress is the same as that worn by him in scene II, east wall, southern side-chapel (Pl. LV).

Fig. 14.

Architrave between pillars 10 and 11.

There are two scenes on this architrave. In 1 (the northern scene) Ramses stands ➸ before Amon-Re who is seated ⟵.

Text. In front of Ramses : ➸ [illegible].

In 2 (the southern scene) Ramses ⟵ offers to a seated god ➸.

The figures in both scenes are destroyed above the waist.

Architrave between pillars 11 and 12.

Faint traces of Ramses ⟵ before a divinity ➸.

Architrave between pillar 12 and south wall.

The scene is obliterated.

The Under Faces of the Architraves.

Between north wall and pillar 9.

The inscription is destroyed.

Between pillars 9 and 10.

➸ [illegible] « . . . Usermare-Setepnere. »

Between pillars 10 and 11.

Published : Champ., *Notices*, I, 91.

«Live the good god, who performs pious acts in the house of his father, Amon-Re!»

Between pillars 11 and 12.

. . . «Live the good god, who makes a monument for his father. . . . . !»

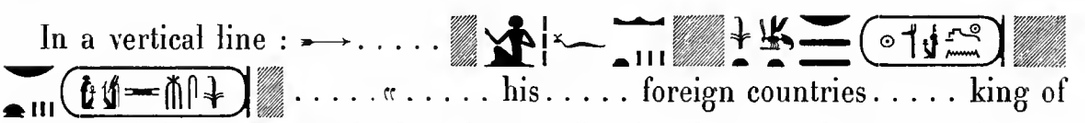
Between pillar 12 and south wall.

«Lord of the Two Lands Usermare-Setepnere».

PILLAR 9.

West Face.

Inscription on north side of Osirid statue.

In a vertical line :  . . . . . «. . . . . his. . . . . foreign countries. . . . . king of Upper and Lower Egypt, lord of the Two Lands, Usermare-Setepnere, [son of Re] lord of diadems, Ramses-Meriamon».

Inscription on south side of Osirid statue.

In a vertical line : «Good god, great of victories, slaying. . . . . lord of the Two Lands, Usermare-Setepnere, son of Re, lord of diadems, Ramses-Meriamon, beloved of Khons (?)».

North Face.

SCENE I [1].

Published : See Champ., *Notices*, I, 88.

Horus standing ⟶, holds Ramses' right hand and puts to his nose the symbol ☥, which the king has raised his left hand to receive (cf. pillar 10 : north face : scene I, Pl. XXII, 1).

[1] It was impossible to photograph scenes I and II owing to the narrow space between the pillar and the north wall.

Text. Above Ramses : ← 1 2 « Lord of the Two Lands, Usermare-Setepnere, lord of diadems, Meriamon-Ramses. »

Above Horus in two (?) lines : → 1 ..... 2 (?) « ..... Horus lord of Bek. »

Behind Horus : → ... « All [protection and] life behind him! »

Archaeological details :

Ramses. Head-dress no. 17 A with above it.
Robe no. 8 A.
Horus. Head-dress no. 3 D.

SCENE II.

Published : See Champ., *Notices*, I, 88.

Horus of Buhen → and Ramses ← stand in the same attitudes as in scene I. Instead of the king receives .

Text. *a*. Above Ramses : ← « Lord of the Two Lands Usermare-Setepnere. »

b. Above Horus : → « Horus lord of Buhen. »

c. Behind Horus : → There appears to have been a vertical line of inscription behind Horus, but nothing is recognisable except the signs ..... (?) (?) under his right shoulder.

Archaeological details :

Ramses. Head-dress no. 1 A with .
For the robe, which is like no. 1 C, see fig. 15.
Horus of Buhen. Head-dress no. 3 D.

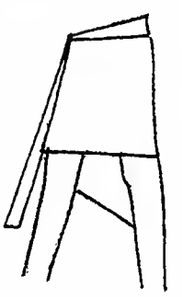


Fig. 15.

Inscription beneath scene II.

In a horizontal line : ← (?) « [Live] the good god! ..... mysterious in knowledge like the lord of Hermopolis. »

East Face.

SCENE I [1] (Fig. 13).

Horus of Buhen standing ←, holds Ramses' left hand and puts to his nose the symbol ☥ which the king has raised his right hand to receive.

TEXT. *a.* Behind Ramses : → . . . . . «All . . . . . behind him like Re!»

b. Above Ramses : → traces of the Ramses-Meriamon cartouche.

c. Above Horus : → The inscription is entirely destroyed except for a few traces of signs which suggest that he was described as .

d. Behind Horus : ← «All protection and life behind him like Re!»

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 2 B.
Robe no. 4 A with girdle like fig. 21, p. 46.
He wears the usual sandals of the period with turned up toes.
Horus. Head-dress no. 3 D.

SCENE II [1] (Fig. 13).

Published : see CHAMP., *Notices,* I, 88.

Ramses → offers ⚱ to Horus ←, who holds the king's left hand in his right.

TEXT. *a.* Behind Ramses : → . . . . . «All [protection and life] behind him like Re!»

b. Above Ramses : → «Lord of the Two Lands, [Userma]re-[Setepnere], lord of diadems Ra[mses-Meri]amon.»

c. Behind Horus .

d. Above Horus : ← «Utterance by Horus. . . . . »

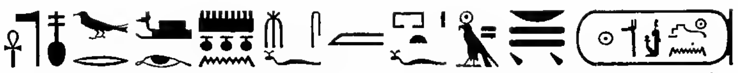
[1] Not photographed.

Archaeological details :

Ramses. Head-dress no. 3 B.
Robe no. 8 A.
Horus. Head-dress no. 3 D.

Inscription beneath scene II.

Published : Champ., *Notices*, I, 88.

In a horizontal line : ←— 
«Live the good god! great of marvels, making a monument for his creator in the house of his father Re-Harakhte; lord of the Two Lands, Usermare-Setepnere.»

South Face.

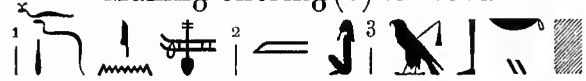
SCENE I (Pl. XX, 2).

Published : see Champ., *Notices*, I, 88.

Ramses —→ offers to Nefertum who is standing ←—.

Text. Above Ramses in three lines : —→
«Lord of the Two Lands, lord of diadems, Usermare-Setepnere, Meriamon-Ramses.»

In front of Ramses : —→ «Making offering(?) to his father.»

Above Nefertum in three lines : ←— 
«Utterance by Nefertum, the hawk(?) . . . . .»

Archaeological details :

Ramses. Head-dress no. 17 A with above it.
Robe no. 1 A.
Nefertum. Head-dress no. 21.
In front of the god is an offering stand upon which are a -vase and a lotus flower.

SCENE II (Pl. XXI, 2).

Published : Rifaud, *Voyage*, 157, 6.

Ramses —→ offers two -vases of wine to Khons who is standing ←—.

Text. *a*. Above Ramses : —→ «Lord of the Two Lands, Usermare-Setepnere, lord of diadems, Meriamon-[Ramses].»

b. In front of Ramses : → «[Giving] wine to his father Khons-in-Thebes.»

c. Behind Khons ← traces of the usual formula etc.

d. Above Khons in two lines : ← 1 2 ..... «Utterance by Khons-in-Thebes.»

Archaeological details :

Ramses. Head-dress no. 4.
Robe no. 3 A.
Khons. Head-dress no. 7.

He is mummiform and stands on a -shaped pedestal. He holds a composite sceptre, the usual combined with and . He also holds the -sceptre and -whip (see Pl. LXVI, 7).

Inscription beneath scene II.

In a horizontal line : → ..... «..... lord of the Two Lands Usermare-Setepnere.»

PILLAR 10.

West Face.

Inscription on north side of Osirid statue.

In a vertical line : → (?) (?) (?) (small blank space) «Good god, a lion lord of blood (?)..... like the son of Nut, king of Upper and Lower Egypt, lord of the Two Lands, Usermare-Setepnere, son of Re, lord of diadems, Ramses-Meriamon, beloved of Amon-Re lord of Karnak.»

Inscription on south side of Osirid statue.

In a vertical line : ← (?) «Good god, great of roarings, lord of the two plumes like Mont [residing in] Thebes, king of Upper and Lower Egypt, lord of the Two Lands, Usermare-Setepnere..... [beloved of] Re-Harakhte.»

North Face.

SCENE I (Pl. XXII, 1).

Published : Rifaud, *Voyage*, 157, 4.

Sekhmet offers ☥ to Ramses who puts out his hand to take it.

Text. *a*. Behind Ramses : ←◄ ☥☥☥ ⲓ ☥ ⲓ ⲓ ⲓ «All protection, life, stability and happiness behind him!»

b. Above Ramses : ←◄ 1 [ ] 2 [ ] «Usermare-Setepnere, Meriamon-Ramses.»

c. Above Sekhmet : ►→ 1 sic ☥ ⲓ ⲓ 2 ⲓ «Sekhmet mighty of shoulder, mistress of heaven.»

Archaeological details :

Ramses. Head-dress no. 17 A.
Robe no. 1 B.
Sekhmet. Head-dress no. 5.

SCENE II (Pl. XXII, 2).

Ramses ←◄ takes hold of the *mnỉ·t*-collar of Mut who is standing[1] ►→.

Text. *a*. Behind Ramses : ←◄ ☥☥☥ ☥ ⲓ ⲓ ⲓ ⲓ ⲓ «All protection and life behind him [like Re] every day for ever!»

b. Above Ramses : ←◄ 1 [ ] 2 [ ] «Lord of the Two Lands, Usermare-Setepnere, lord of diadems, Ramses-Meriamon.»

c. Above Mut : ►→ sic ⲓ ⲓ ⲓ ⲓ ⲓ ..... «Mut the great.....»

d. In front of Mut : ►→ sic ⲓ ⲓ ⲓ ⲓ ⲓ « For thy nose, [o good god].»

Archaeological details :

Ramses. Head-dress no. 1 A.
Robe no. 8 A.
Mut. Head-dress no. 3 G.
The horizontal line of inscription below the scene is completely obliterated.

[1] See remarks of A. H. Gardiner, *Rec. Trav.*, XXXIV, 73.

East Face.

SCENE I (Pl. XXIII, 1; fig. 13).

Mont ←— puts to Ramses' —→ nose.

Text. *a.* Above Ramses : —→ « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

b. Above Mont in two lines : ←— « Utterance by Mont, lord of Thebes. »

Archaeological details :

Ramses. Head-dress no. 4 with (*sic*) above it.
Robe no. 1 C, with girdle like fig. 21, p. 46.
Mont. Head-dress no. 13.

SCENE II (Pl. XXIII, 2; fig. 13).

Ramses —→ offers to Wert-hkau (*Wr·t-ḥkȝw*) who is standing ←—. She holds a -sceptre in her right hand which Ramses has caught hold of.

Text. *a.* Behind Ramses : ←— ..... « [All] protection ..... »

b. Above Ramses : —→ « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

c. In front of Ramses : —→ *sic* « Giving incense to his mother. »

d. Above Wert-hkau : ←— « Utterance by Wert-hkau. »

Archaeological details :

Ramses. Head-dress (Atef-crown) but with horns like no. 14 F and with above it.
Robe no. 8 A (?).
Wert-hkau. Head-dress no. 5.
The horizontal line of inscription below the scene is obliterated.

South Face.

SCENE I (Pl. XXIII, 2).

Published : ? Rifaud, *Voyage*, 157, 5.
Amon-Re ←— embraces (?) Ramses' —→.

Text. *a*. Behind Ramses : . . . . . «[All] protection and life . . . . . »

b. Above Ramses : → 1 2 «Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.»

c. In front of Ramses : → (?) (?) * «Doing (?) . . . for his father. Adoring the god : four times.»

d. Above Amon-Re in two lines : ← 1 2 «Utterance by Amon-Re [within] the House-of-Ramses-in-the-House-of-Re.»

Archaeological details :

Ramses. Head-dress destroyed.
Robe no. 3 C.
Amon-Re. Head-dress no. 11.
Robe no. 8 C.

SCENE II (Pl. XXIII, 2).

Ramses → receives from Atum, who is standing ←, the symbols and which are suspended from a -palm-rib held by the god in his right hand. Atum also holds in his out-stretched left hand a second -symbol. The scene is much damaged and weather-worn.

Text. Above Ramses : → 1 2 «Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.»

Above Atum in four lines : ← 1 (?) 2 3 4 (?) «Utterance by Atum : 'Receive thou the jubilee, o son of my body (?).'»

Archaeological details :

Ramses. Head-dress no. 4 with above it.
The robe is destroyed.
Atum. Head-dress no. 3 A.
The horizontal line of inscription below the scene is obliterated.

PILLAR 11.

West Face.

Inscription on north side of Osirid statue.

In a vertical line : ⟶ . . . . . «Good god . . . . . for him who fashioned him . . . . . king of Upper and Lower Egypt, lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses, [beloved of. . . . .].»

Inscription on south side of Osirid statue.

In a vertical line : ⟵ «Good god, great of terror, lord of fear in the countries and foreign lands . . . . . Usermare-Setepnere, son of Re, lord of diadems Ramses-Meriamon, beloved of Ptah the lord of truth, the king of the Two Lands.»

Fig. 16.

North Face.

SCENE I (Pl. XXIV, 1).

Published : Gau, *Antiquités de la Nubie,* 52, 1.

Nefertum (?) standing ⟶ holds Ramses right hand in his left. He was, perhaps, presenting him with ☥?

Archaeological details :

Ramses. Head-dress destroyed.
Robe no. 8 A.
Nefertum (?). Head-dress like no. 21. For a drawing of it see fig. 16[1].

SCENE II (Pl. XXIV, 2).

Published : Gau, *Antiquités de la Nubie,* 52, 1.

Ramses ⟵ receives the -symbol from Amon-Re who is standing ⟶.

[1] Traces of a lotus-flower on the top of the head-dress (see Pl. XXIV, 1) are just visible.

Text. *a*. Above Ramses : 1 ..... 2 ..... « Lord of the Two Lands ..... lord of diadems ..... »

b. Behind Amon-Re : ..... « [All] protection and life ..... »

c. Above Amon-Re : ..... « Utterance by ..... »

Archaeological details :

Ramses. Head-dress no. 4.

Amon. Head-dress no. 11.

The is suspended from the tip of the which Amon holds in his right hand.

East Face.

Scene 1 (Pl. XXV, 1; fig. 13).

Published : Rifaud, *Voyage*, 157, 1.

Ramses ⟵ offers lotus-flowers to Khons who is standing ⟶.

Text. *a*. Behind Ramses : ⟵ « All protection and life behind him! »

b. Above Ramses : ⟵ 1 2 sic « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

c. In front of Ramses : ⟵ « Giving flowers to his father. »

d. Behind Khons : ⟶ « All protection and life behind him like Re for ever! »

e. Above Khons in two lines : ⟶ 1 2 « Utterance by Khons-in-Thebes-Beautiful-of-Rest. »

Archaeological details :

Ramses. Head-dress no. 4 with above it.

Robe no. 4 A.

Khons. Head-dress no. 7. The plaits are not indicated on the -lock of hair. The god is mummiform with hanging down his back. He stands on a -shaped pedestal. He holds his usual sceptre, a compound of , and , along with the -crook and -whip (see Pl. LXVI, 7).

SCENE II (Pl. XXV, 2; fig. 13).

Ramses ←◄ offers two ●-vases of wine to Mut who is standing ►→.

TEXT. *a.* Above Ramses : ←◄ 1 [illegible] 2 [illegible] sic «Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon.»

b. In front of Ramses : ►→ [illegible] . . . . . «[Offering] wine to [his] mother. . .»

c. Above Mut in two lines : ►→ 1 [illegible] . . . [illegible] 2 [illegible] . . . «[Utterance by] Mut the great, mistress [of Ishru]. . . .»

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 14 D.
Robe no. 8 A or 8 C?
Mut. Head-dress no. 3 G.

INSCRIPTION BENEATH SCENE II.

In a horizontal line : ►→ . . . . . [illegible] «. . . . . [Amon]-Re, [lord of] Karnak, [within] the House-of-Meriamon-Ramses.»

South Face.

SCENE I (Pl. XXVI, 1).

Published : RIFAUD, *Voyage*, 157, 7.

Amon-Re ←◄ offers ☥ to Ramses ►→ who receives it in the palm of his uplifted right hand.

TEXT. *a.* Behind Ramses : ►→ [illegible] «All protection, life and happiness behind him like Re!»

b. Above Ramses : 1 [illegible] 2 [illegible] «Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.»

c. Behind Amon-Re : ←◄ [illegible] «All protection, life and happiness behind him like Re!»

d. Above Amon-Re in two lines : ←◄ 1 [illegible] 2 [illegible] ⊖ «Utterance by Amon-Re, lord of Karnak, who is within Karnak (*Ỉp·t-ỉsw·t*).»

e. In front of Amon-Re : ← « Take unto thee life, stability and happiness! »

Archaeological details :

Ramses. Head-dress no. 14 A.
Robe no. 1 A.
Amon-Re. Head-dress no. 11.

SCENE II (Pl. XXVI, 2).

Ramses ← receives from Re-Harakhte who is standing →, the emblems and which are suspended from a -palm-rib held in the god's left hand. Re-Harakhte holds Ramses' left hand in his right.

Text. *a*. Above Ramses : → « Lord of the Two Lands Usermare-Setepnere. »

b. Above Re-Harakhte : → . . . . . « . . . Re-Harakhte . . . . . »

Archaeological details :

Ramses. Head-dress no. 4.
Robe no. 4 A.
Re-Harakhte. Head-dress no. 6.

Inscription beneath scene II.

In a horizontal line : → . . . . . « . . . . . his father Re; lord of the Two Lands Usermare-Setepnere. »

PILLAR 12.

West Face.

Inscription on north side of Osirid statue.

In a vertical line : → [1] (short blank space caused by elbow of statue) « Good god, great of victories, slaying the princes of foreign

[1] In the original the man is bending forward like .

countries, lord of the Two Lands Usermare-Setepnere, [son of Re], lord of diadems [Ra]mses-Meri[amon], beloved of Amon-Re lord of Karnak.»

Inscription on south side of Osirid statue.

In a vertical line : ← (blank space at elbow) «..... good god, making a monument for his father..... [lord] of the Two Lands Usermare-Setepnere, son of Re, [lord of diadems] Ramses-Meriamon, beloved of Re-Harakhte.»

North Face.

Scene 1 (Pl. XXVII).

Published : Rifaud, *Voyage*, 157, 2.

Ramses ← holding a -vase of ointment, anoints with the little finger of his right hand the head of Ptah who is standing → upon the usual -pedestal.

Text. *a*. Behind Ramses : ← «⟨All⟩ protection, life, stability and happiness behind him like Re for ever!»

b. Above Ramses : ← «Lord of the Two Lands Usermare-Setepnere.»

c. In front of Ramses : ← «Giving ointment to his father Ptah.»

d. Behind Ptah : → ..... «All protection and life behind him .....»

e. Above Ptah in two lines : → «Ptah lord of truth, king of the Two Lands.»

Archaeological details :

Ramses. Head-dress no. 17 C with above it.
Robe no. 4 A.
Ptah. Head-dress no. 18.
He is of the usual -form; his sceptre is a combination of with and .

SCENE II (Pl. XXVII).

Ramses ←— with uplifted hands adores Mont —→.

TEXT. *a*. Behind Ramses : ←— ..... « [All] protection, life, stability ..... »

b. Above Ramses : ←— « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

c. In front of Ramses : ←— * (1) « Adoring the god : four times. »

d. Above Mont in two lines : —→ ..... (?) (2) « Utterance by Mont, lord of Thebes. »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 A with above it.

Robe no. 2 C.

Mont. Head-dress no. 13. The head seems to have been tampered with (see photo., Pl. XXVI). The alterations were made in the stucco, with which the sculpture was regularly overlaid before the final details were added.

The horizontal line of inscription below this scene is destroyed (3).

East Face.

SCENE I (Pl. XXVII; fig. 13).

Thoth who is standing —→ puts to Ramses' ←— nose who has raised his left hand to receive it. The god clasps the king's right hand in his left.

TEXT. *a*. Behind Ramses : ←— « All protection and life behind him like Re! »

b. Above Ramses : ←— « Lord of the Two Lands Usermare-Setepnere. »

(1) This formula was changed and the original signs covered with plaster, some of which still remains. has been cut over and inserted above . Probably the rest of the new formula was in stucco only.

(2) The inscription has been altered and now reads sic sic has been cut over .

(3) Part of the king's name is legible : —→ .

c. Behind Thoth : ⟶ « All protection and life behind him like Re! »

d. Above Thoth : ⟶ « Utterance by Thoth, lord of Hermopolis. »

Archaeological details :

Ramses. Head-dress no. 17 G with (*sic*) above it.

Robe no. 4 A. The girdle is decorated with uræi crowned with disks and there is a -petal-fringe (cf. fig. 21, p. 46).

Thoth. Head-dress no. 9.

SCENE II (Pl. XXVII).

Horus of Buhen who is standing ⟶, puts to Ramses' ⟵ nose. Both god and king are in the same attitudes as in scene I.

Text. *a.* Behind Ramses : ⟵ « All protection and life behind him like Re! »

b. Above Ramses : ⟵ (1) « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

c. Behind Horus : . . . . . « [All protection], life and stability behind [him like Re!] »

d. Above Horus : ⟶ . . . « [Utterance] by Horus lord of Buhen ».

Archaeological details :

Ramses. Head-dress no. 3 E.

Robe no. 1 A.

Horus. Head-dress no. 3 D.

(1) Order of signs in original is .

Inscription beneath scene II.

In a horizontal line : ⟶ ☥ . . . . . .

South Face.

SCENE I [1].

Published : Rifaud, *Voyage*, 157, 3.

Ramses ⟶ receives in the open palm of his right hand the symbol ☥ from Atum who is standing ⟵. Atum holds the king's left hand in his right (cf. Pl. XXVI, 1).

Text. *a*. Above Ramses : ⟶ 1 2 « Usermare-Setepnere, Meriamon-Ramses. »

b. Behind Atum : ⟵ « All protection and life behind him like [Re]! »

c. Above Atum in two lines : ⟵ 1 2 « Atum, lord of the Two Lands of On. »

d. In front of Atum : ⟵ « Receive for thyself life and happiness! »

Archaeological details :

Ramses. Head-dress no. 17 A with above it. The uræus hangs over the back of the head.

Robe no. 8 E.

Atum. Head-dress no. 3 A.

SCENE II [1].

Re-Harakhte who is standing ⟵, puts ☥ to Ramses' nose. The king stands ⟶ with his hands hanging beside him (cf. Pl. L, 1).

Text. *a*. Behind Ramses : ☥ « Protection, life! »

b. Above Ramses : ⟶ 1 2 « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

[1] Not photographed.

c. Above Re-Harakhte : ← 1 𓅓𓏏𓇋𓂋𓂋𓂋𓏏 2 𓏏𓈖𓊹 « Utterance by Re-Harakhte : 'Receive victory.' »

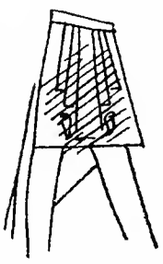


Fig. 17.

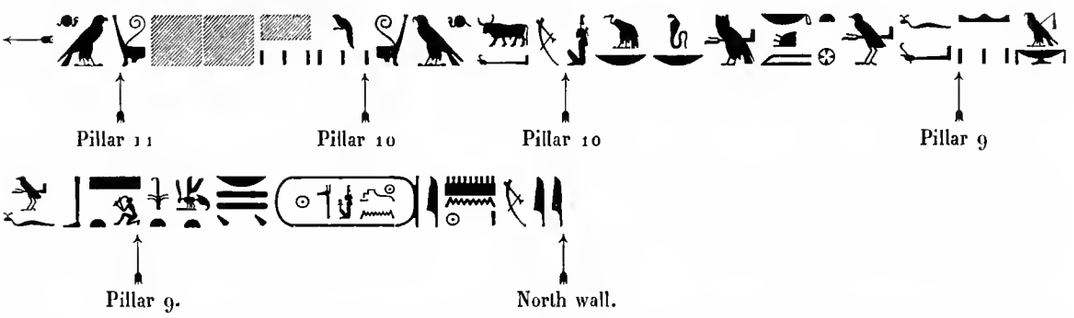
Archaeological details :

Ramses. Head-dress no. 4.
Robe no. 1 A, with girdle adorned with uræi (see fig. 17).
Re-Harakhte. Head-dress no. 6.

Architraves.

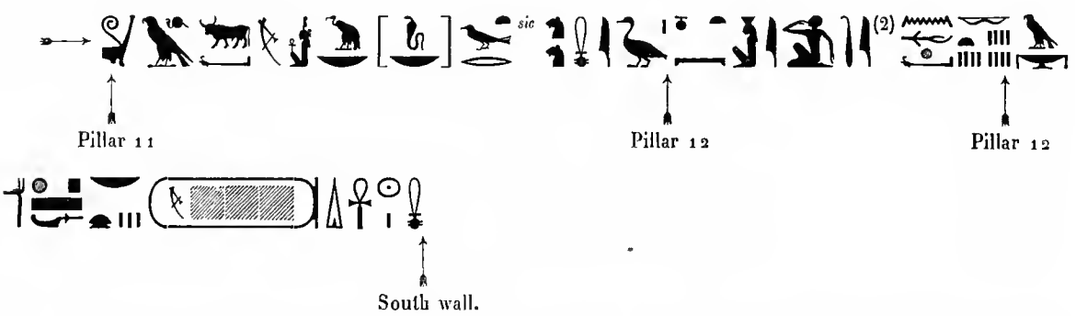
East Face.

Between pillar 10 and the north wall (see fig. 13 *a-b*).



« . . . . . hundreds of thousands for Horus, strong bull, beloved of Mat, belonging to the two Crown-Goddesses, protecting Egypt, binding foreign countries, golden Horus[1], binding the rebellious, king of Upper and Lower Egypt, lord of the Two Lands Usermare-Setepnere, beloved of Amon-Re. »

Between pillar 11 and the south wall.



« . . . for Horus, strong bull, beloved of Mat, belonging to the two Crown

(1) Or probably more correctly « Horus over the Ombite ». Sethe, *Sage vom Sonnenauge*, p. 5.
(2) Cf. 𓏏𓈖𓊹𓂋𓂋𓂋, Tomb of Huy L., *D.*, III, 115.

Goddesses, great of strength like the son of Mat, mighty king of the Nine Bows[1], powerful of falchion, lord of diadems Meri[-Amon-Ramses], given life like Re.»

THE SECOND PILLARED HALL.

(Pls. XXVIII-LIV).

The jambs and architrave of the door leading from the first into the second hall are almost entirely destroyed. The scraps still remaining on the west face[2] shew that they were decorated with scenes representing the king offering to, or adoring, divinities. There were no such decorations on the inner (east) face, for the scenes on the west wall of the second hall extend to the edge of the doorway. There are traces of figures however on the north and south thickness of the door, but too much destroyed to make anything of. This hall measures about 12 metres × 13 metres. The height is from 4 m. 80 cent. to 5 metres.

The roof is supported on six slightly tapering pillars of square section (like those in the first hall), standing on square bases (Pl. XXVIII, 2). They are about 1 m. 40 cent. square at the base and 1 m. 20 cent. square at the top. The bases themselves are roughly 1 m. 80 cent. to 2 metres square and 0 m. 40 cent. in height. The roof was covered with stucco and painted. In the central aisle the decoration consists of vultures, with wings outspread, holding a ring and fan in the talons of each foot. The birds are separated from one another by the cartouches of Ramses II. Most of the stucco has fallen, and what remains is at the east end of the hall. The colouring, except for some traces of red, has disappeared and all details have been obscured and blackened by the bats. In the side aisles the ceiling has in many places collapsed, and no traces of the decoration remain.

Below the ceiling on all four walls there is a frieze, broken only by the architraves of the pillars and the door of the sanctuary. It consists of repetitions of the cartouche between uræi and the name (Pl. XXV, 2).

This hall, the sanctuary, and the two side-chapels are entirely excavated in the rock. The workmanship is very inaccurate and there are no really straight lines or right-angles any where. There is quite a marked curve in the north line of pillars

(1) See Sethe, *Sage vom Sonnenauge*, p. 8, note 6.

(2) Adequately shewn in L., *D.*, III, 183, *b*. Their present condition is exactly the same as when Lepsius' party visited the site.

which clearly shows in the photograph (Pl. XXVIII, 1). The sculpture in these four inner chambers is very poor. The subjects were only roughly cut in the stone and then finished off in stucco, though even so there are but few details, these having doubtless been added afterwards in paint. But the scenes have been so blackened by the bats that the colôurs have entirely disappeared, except for a few unimportant traces on some of the pillars. It was thus, as can well be imagined, practically impossible to note more than the mere outlines of the costumes and other accessories. The work however is so coarse that there probably never was much detail of archaeological interest. Owing to the dirty state of the sculptures and also to the natural darkness of these chambers, it was very difficult to obtain satisfactory photographs; moreover no light could enter except through the one door. All photographs, therefore, were taken by reflected light introduced by large plate-glass mirrors, of which as many as four were sometimes employed simultaneously.

North Wall.

(Pls. XXXI-XXXIV).

SCENE I (Pls. XXXI and XXXII; fig. 18).

Published : Champ., *Mon.*, XLII, 2; Ros., *Mon. del Culto*, VII, 2.

Ramses ←— offers two bunches of lotus-flowers before a boat-shrine which is being carried by fourteen priests; above it is the winged solar-disk.

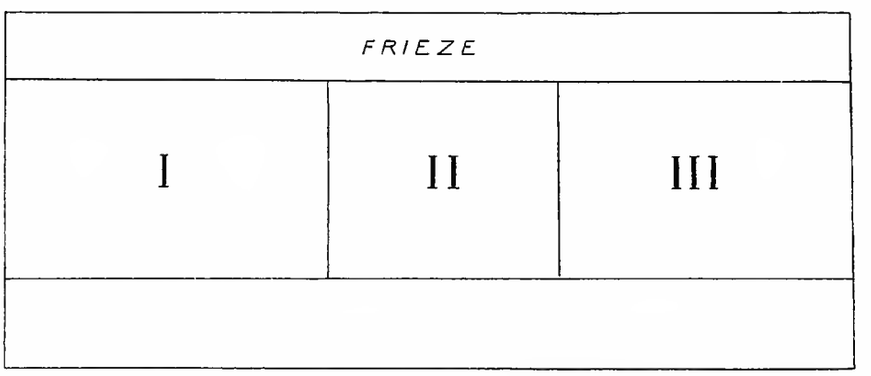


Fig. 18. — Second Pillared Hall : North Wall. Scale 1 : 100.

Behind these priests, at the stern of the boat, is a priest carrying a flabella. Ramses —→ is also represented as walking beside the shrine accompanied by the chief priest. Both wear the panther skin proper to their sacerdotal office. Ramses alone wears sandals.

Text. *a*. Above Ramses offering the lotus-flowers : ⟵ [illegible] (1) «Live the good god who hath made a monument in the house of his father!»

b. Above the bow of the boat-shrine in three lines : ⟶ [illegible] (2) [illegible] «The sacred boat-shrine (*šśm*(3)) of Meriamon-Ramses in the House of Re.»

c. In front of Ramses in the capacity of high priest : ⟶ [illegible] (4) «Son of Re Meriamon-Ramses.»

d. Above the head of the priest with the flabella are traces of an illegible cartouch.

Archaeological details :

The priests and fan-bearer. Their heads appear to be shaven.

Robe no. 5. A loose end of it is thrown over one shoulder. They are bare-footed.

The chief priest. Like his subordinates his head is shaven.

Robe no. 6 A which consists of a full skirt like 5, and a panther skin draped from the left shoulder and passing under the right arm-pit. His feet are unsandalled.

Ramses as high priest. Head-dress no. 17 C.

Fig. 19.

Robe no. 6 B, being a combination of no. 4 D and a leopard skin. He wears sandals with the usual turned up toes of the period (fig. 19).

Fig. 20.

The boat-shrine. The stern and bow terminate in the usual hawk's head and aegis (fig. 20(5)). In the stern are the steering paddles and attendant steersman, in front of whom is a [illegible]-shaped flabella. On either side of the shrine itself, which is half concealed by a curtain or veil, is a kneeling figure. In the bows is the [illegible]-emblem, a lion with [illegible] on his head and standing ⟶ upon a [illegible]-perch which is decorated in front with a uræus. Behind this emblem are three papyrus-plants or lotus-flowers. Next to these is a kneeling figure ⟵ wearing the [illegible]-crown and offering two [illegible]-vases, next

(1) [illegible] Champ.

(2) [illegible] omitted by Champ.

(3) Cf. a parallel inscription in L., *D.*, III, 180, *a*; Brugsch, *Wörterb.*, *Suppl.*, p. 1057. See also p. 2, foot-note 5.

(4) [illegible] Champ.

(5) This drawing is taken from the bow of the boat on the south wall.

to whom again is a standing figure[1] ← with arms extended, either in the attitude of adoration (cf. L., *D.*, III, 180, *a*), or else he is offering a vase, as he seems to be doing in the corresponding scene on the south wall in this temple (cf. Caulfield, *Temple of the Kings*, Pl. IV, and L., *D.*, III, 180, *b*).

Ramses offering the lotus-flowers. Head-dress no. 4.

Robe no. 4 F.

SCENE II (Pls. XXXII and XXXIII; fig. 18).

Published : see Champ., *Notices*, I, 93.

Ramses → offers two ●-vases of wine to Amon-Re accompanied by Isis, both of whom are standing ←.

Text. *a*. Behind Ramses in a single line : → .... « ..... Usermare-Setepnere, lord of diadems Ramses-Meriamon, crowned as king and sovereign of the South and North, like Re for ever and ever. »

b. Above Ramses : → « Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon. »

c. In front of Ramses : → « Offering wine to his father that he may be given life. »

d. Above Amon-Re in three lines : ← « Utterance by Amon-Re, bull of his mother, who is upon the great throne. 'All life and happiness are with me.' »

e. In front of Amon-Re : ← « I have given thee all might like Re for ever. »

f. Above Isis in four lines : ← « Utterance by Isis, the god's mother; 'I have

[1] The work is so rough and summary that it is almost impossible to determine the details. The head-dresses of this standing figure, and of the two kneeling on either side of the shrine, are probably intended to be (see Caulfield, *op. cit.*, pls. III, IV and V, which contain very useful reproductions of some of the boat-shrines at Abydos).

given thee all life and happiness, I have given thee all might, I have given thee all joy.'»

g. In front of Isis : ← sic sic «I have given thee all victory, all health, like Re.»

Archaeological details :

Ramses. Head-dress no. 14 A with streamers like those attached to the -helmet (head-dress no. 4).

Robe no. 3 C.

Amon-Re. Head-dress no. 11.

The god, who is standing on a low pedestal, is mummiform and ithyphallic. His arm upraised supports the -whip. Behind him is the usual -shrine and the two -shaped objects. In front of him there is a -stand upon which is a -vase and a lotus flower.

Isis. Head-dress no. 8 B.

SCENE III (Pls. XXXIII and XXXIV).

Published : Champ., *Mon.*, XLIII, 1; Ros., *Mon. del Culto*, VIII, 3. See Champ., *Notices*, I, 93; Devéria, *Notations des Centaines de Mille et des Millions* in *Revue archéologique*, 1862, Pl. II, 258.

Ptah accompanied by Sekhmet, both of whom are standing ←, writes Ramses' name on a leaf or fruit(?) of the sacred persea tree (*Išd*) of Heliopolis, which the king → puts out his hand to receive (cf. L., *D.*, III, 169). Behind the king is Thoth → holding , one of the notches of which he marks with his reed-pen.

Text. *a*. Above and behind Thoth in five lines : → 1 2 3 4 5 (1) «Utterance by Thoth, the lord of hieroglyphs, true scribe of the ennead of gods, unto his son whom

(1) Champ., *Mon.*, XLIII, 1.

he loves, the lord of the Two Lands, master of action, Usermare-Setepnere : 'Thy name is established upon the august persea tree by the writing of my fingers[1]. I speak as thy father Ptah-Tatenen hath commanded. There are given unto thee millions of years, hundreds of thousands of jubilees, like Re for ever.»

b. In front of Thoth : ⟶ «I have given thee the years of Atum eternally.»

c. Above the tree and Ramses' head in a horizontal line : ⟶ «King of Upper and Lower Egypt Usermare-Setepnere, son of Re Meriamon-Ramses, given life.»

d. Above Ptah in five lines : ⟵ «Utterance by Ptah, lord of truth, unto his son Usermare-Setepnere : 'I record thy name upon the august persea tree for the celebration of very many jubilees.'»

e. In front of Ptah : ⟵ «I have given thee my duration as king, like Re every day.»

f. Above Sekhmet in three lines : ⟵ «Utterance by Sekhmet the mighty, beloved of Ptah : 'I have given thee the duration of Re.'»

g. In front of Sekhmet : ⟵ *sic* «I have given thee the duration of Re, jubilee[s] as Harakhte, like Re every day.»

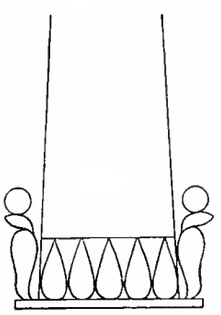


Fig. 21.

Archaeological details :

Thoth. Head-dress no. 19.

is suspended by a loop from the tip of , the end of which terminates in the sign for a million .

Ramses. Head-dress no. 4.

Robe no. 4 A. The loose of end of the girdle is decorated with two uræi and a petal-fringe (see fig. 21).

(1) Lit. «by my writing (*sš-i*) with my two fingers.»

(2) A badly formed sign that is probably meant for —.

(3) Champ.

The king wears sandals with turned up toes (cf. fig. 19, p. 43). In his right hand he holds the ☿ and ⅄.

Ptah. Head-dress no. 18.

Down his back hangs the ⟅-tassel of his collar. His staff is a compound of 𓌀 and ☥. For a drawing of a similar sceptre held by Khons see Pl. LXVI, 7.

The god stands on a ▬-shaped pedestal.

Sekhmet. Head-dress no. 5.

She embraces Ptah with her right arm.

East Wall.

(Pls. XXXV-XXXVIII).

(Published : see Champ., *Notices*, I, 93).

This wall, as seen in the accompanying plan, is pierced by three doors, the central one admitting to the sanctuary, and each of the others to a small side-

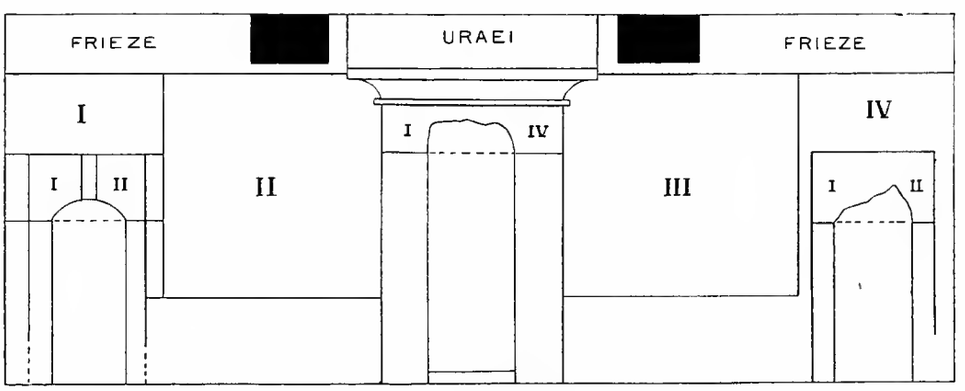


Fig. 22. — Second Pillared Hall : East Wall. Scale 1 : 100.

chapel, hereafter spoken of as the «northern side-chapel» and «southern side-chapel».

SCENE I (Pl. XXXV; fig. 22).

This scene is above the architrave of the door of the northern side-chapel, and fills up the space between it and the frieze. It consists of five mummiform divinities seated ⟶ on thrones in front of an ⟦-offering stand, upon which are a ⚱-vase for libation and a lotus-flower. Beginning from the south they are as follows : Osiris-Khentamenthes, Harsiese, Seth, and Isis : the name of the fifth is not written.

Text. Above (1) in three lines : → 1 2 (?) 3 «Osiris-Khentamenthes; may he give all life and happiness ⟨to⟩ Usermare-Setepnere.»

Above (2) in two lines : → 1 (?) 2 ..... «Harsiese; may he give .....»

Above (3) in two lines : → 1 2 ... «Seth ...»

Above (4) in two lines : → 1 2 *sic* «Isis, lady of heaven, may she give (*sic*).»

Archaeological details :

All five deities hold the -sceptre.
The three gods have the usual curved beards.

Scene II (Pl. XXXVI; fig. 22).

Ramses → offers incense and a libation to Re-Harakhte accompanied by Hathor, both of whom are seated ←. In front of them is an offering table. It is to be noticed that both Ramses and the deities are inside a -shaped shrine.

Text. *a*. Above Ramses : → 1 2 «Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon.»

b. Above Re-Harakhte in seven lines : ← 1 2 3 4 5 6 7 «Utterance by Re-Harakhte, great god lord of heaven : 'O son of my body whom I love, lord of the Two Lands, Usermare-Setepnere! O my son wide is thy love for me, I rejoice when I behold what thou hast done. The reward for doing pious acts is an unending eternity of jubilees like Re.'»

c. Above Hathor in three lines : ← 1 2 3 . . . . . «Utterance by Hathor lady of Dendera, lady of heaven : 'Coming in peace : the great god . . . . .'»

Archaeological details :

Ramses. Head-dress no. 4.

Robe no. 4 B.

He wears sandals with turned up toes (cf. fig. 19, p. 43).

The censer is of the usual -form. The perfumed smoke rises from the cup containing the burning charcoal (cf. fig. 24, p. 55), indicating that the grains of frankincense have just been put thereon.

The libation vase is -shaped. The liquid issues from the spout in two streams and falls upon the offering-table on which are laid -cakes of bread, a trussed duck, and vegetables.

Re-Harakhte. Head-dress no. 6.

Robe no. 8 B.

Hathor. Head-dress no. 12 with a full wig.

The thrones, which are of the usual -shape, stand on a dais decorated with repetitions of .

SCENE III (Pl. XXXVII, 1 and 2; fig. 22).

Ramses ← offers to Amon-Re accompanied by the deified Ramses and Mut, all three being seated →. Above the king's head flies the tutelary vulture-goddess.

Text. *a*. Behind Ramses : ← «All protection and life behind him like Re!»

b. Above Ramses : ←

«Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.»

c. Above Amon-Re in three lines : → 1 2 3 «Utterance by Amon-Re lord of Karnak, within the Temple-of-Meriamon-Ramses-in-the-House-of-Re.»

d. Above the deified Ramses in three lines : → 1 2 3 «Great god, lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.»

e. Above Mut in three lines : → 1 2 3 «Utterance by Mut the great, lady of Ishru, lady of heaven.»

Archaeological details :

Ramses. Head-dress no. 4.

Robe no. 4 C.

The vulture above his head carries a ♀-ring in its talons to which are attached ☥.

Amon-Re. Head-dress no. 11.

Robe no. 8 B.

The deified Ramses. Head-dress no. 14 A.

Robe no. 7.

His left hand is laid on Amon-Re's left shoulder.

Mut. Head-dress no. 3 G.

Her left hand is laid on Ramses' left shoulder.

The dais on which the thrones stand is decorated in the same manner as in scene II.

Scene iv (Pl. XXXVIII; fig. 22).

This scene consists of four mummiform divinities, namely Mont, Atum, Shu and Tefnut, seated on ▟-thrones ←.

Text. In front of Mont : ← «Utterance by Mont, lord of Thebes, within On.»

In front of Atum : ← «Utterance by Atum.»

In front of Shu : ← «Utterance by Shu son of Re.»

In front of Tefnut : ← «Utterance by Tefnut.»

Archaeological details :

The three gods wear the usual curved beard. All hold the ☥-sceptre.

The South Wall.

(Pls. XXXIX-XLII).

SCENE I (Pls. XXXIX and XL; fig. 23).

Published : Champ., *Mon.*, XLIII, 2; Rosellini, *Mon. Stor.*, LXXVII, 3; Gau, *Antiquités de la Nubie*, Pl. 52, 20; see Champ., *Notices*, I, 93.

Ramses ←— kneels before Amon-Re —→ and in his outstretched right hand receives the symbols and , which are suspended from the palm-stick ,

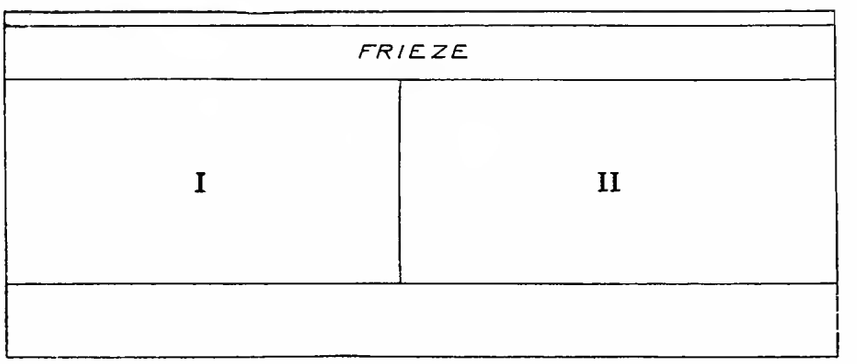


Fig. 23. — Second Pillared Hall : South Wall. Scale 1 : 100.

held in the god's right hand. Behind Amon-Re, whose left hand is raised in blessing, stands Mut with her left arm round his neck, and holding in her right hand. Behind Ramses are three gods, Thoth, Mont and Harsiese. The two last carry the emblem in their right, and in their left, hand. Thoth has his right hand raised in blessing and holds the in his left (for a similar scene see L., *D.*, III, 150, *c*; cf. also L., *D.*, 53, 124, *d*, and MacIver, *Buhen*, Plate 20, 45 [1]).

Text. *a*. Above Mut [2] : —→ «Mut, lady of Ish[ru].»

In front of her crown : —→ [?] «Mistress of all gods.»

[1] This scene here and L., *D.*, III, 150, *c* seem to depict the granting of jubilees by the gods, the two others the actual coronation at their hands. In the former the king kneels upon facing the presiding god, in the latter he kneels upon the god's dais with his back towards him.

[2] Champ. has !

b. Above Amon-Re in two lines : → 1 (1) 2 sic (?) «Utterance by Amon-Re, placing the diadem(s?) on his son Horus the beloved.»

c. In front of Amon-Re : → «I give thee eternity as king of the Two Lands.

d. Above Ramses in three lines : ← 1 2 3 (2) «Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses, upon the ceremonial rocker(?)»

e. Above Thoth's right hand raised in benediction behind Ramses head : ← «Establishing hundreds of thousands for Horus beloved of Mat.»

f. Above Thoth in two lines : ← 2 sic (3) «Utterance by Thoth lord of Hermopolis : 'I establish for thee thy diadems, o my beloved son, Meriamon-Ramses!'»

g. Above Mont in four lines : ← 1 (4) 2 3 sic (5) 4 (6) «I have come unto thee with jubilees, I am ⟨thy⟩ father Mont lord of Thebes; I give unto thee victories, every foreign land.»

h. Above Harsiese in seven lines : ← 1 2 3 4 5

(1) sic in original. Champ. reads ! The sign that looks like may be , giving the N. K. writing of the inf. *śmn·t* (Breasted).

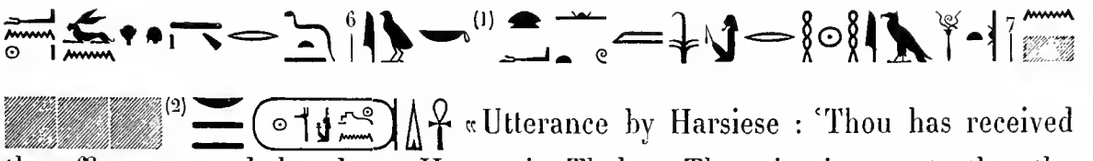
(2) The here seems to mean the ceremonial rocker upon which the king kneels during part of the celebration of the jubilee festival in the temple (see Griffith, *Hieroglyphs*, p. 64), rather than the double jubilee-baldachin of the north and south, for which see Erman, *Hand-Book of Egyptian Religion*, p. 51.

(3) For etc. Champ. incorrectly reads , etc. .

(4) is a faulty writing for ; cf. west wall : scene II, *b*, 4 .

(5) Champ. reads .

(6) Champ. reads .



«Utterance by Harsiese : 'Thou has received the offices, o my beloved son Horus, in Thebes. There is given unto thee the office in order to approach[3] the throne and the duration of Re which was upon earth, eternally. Thou art crowned as king for ever. The office of . . . . . lord of the Two Lands Usermare-Setepnere, given life.'»

i. Behind Harsiese : ← «All protection and life behind him, like Re for ever!»

j. Immediately behind *i* : ← «The king, the lord of the Two Lands, Usermare-Setepnere, appears up the throne of his father Re-Harakhte.»

Archaeological details :

Mut. Head-dress no. 3 G.

Amon-Re. Head-dress no. 11.

His throne is the usual and stands upon a -shaped dais decorated with repetitions of the signs .

Ramses. Head-dress no. 14 E with above it.

He kneels upon the ceremonial -rocker (see note 2, p. 52) and holds the -crook and -whip in his left hand.

Thoth. Head-dress no. 9. Robe no. 8 C.

is suspended by a loop from his left arm.

Mont. Head-dress no. 13.

Robe no. 8 C.

Harsiese. Head-dress no. 3 D.

Robe no. 8 C.

The but-ends of the -palm-ribs held by Amon, Thoth, Mont, and Harsiese, terminate in the symbols and .

(1) Champ. omits .

(2) Left blank in Champ. without . He also omits .

(3) See foot-note 1, p. 14.

SCENE II (Pls. XLI and XLII; fig. 23).

Published : Gau, *Antiquités de la Nubie,* Pls. 51, *c,* and 52, 2; see Champ., *Notices,* I, 93.

Ramses ←— attended by a ☥-fan-bearer who stands behind him, offers incense and a libation in front of a boat-shrine which is carried on the shoulders of eight priests. In the midst of the priests, as in north wall : scene I, Ramses again appears, with the chief priest walking behind him and bending forward in a respectful attitude. Both of them wear a panther skin. Bringing up the rear of the procession is a priest with a flabella which he holds over the stern of the boat.

Text. *a.* In front of Ramses as high priest : «Lord of diadems Ramses-Meriamon.»

b. In front of the chief priest : →.

c. Above Ramses offering incense, in six? lines : ←

«. . . . . lord of the Two Lands Usermare-Setepnere, ... lord of diadems Meriamon-Ramses.»

Above the (1) in the prow of the boat, in three lines : → . . . . . «Utterance : the sacred boat-shrine of Meriamon-[Ramses in the house of Re].»

Archaeological details :

The priests and flabella-bearer. Their heads are shaven.
Robe no. 5.
They are bare-footed.
The chief priest. Head shaven.
Robe no. 6 A.
His feet are unsandalled.
Ramses as high priest. Head-dress no. 17 C.
Robe no. 6 B.
He wears sandals with the usual turned up toes of the period (cf. fig. 19, p. 43).
The boat-shrine. Almost identical with the example on the north wall (see

(1) See p. 43.

p. 43 for a full description and discussion). The only differences are as follows :— Instead of the aft of the shrine there is , and in place of the three papyrus-plants in the prow.

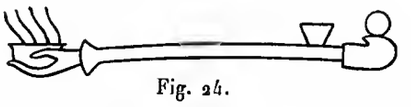


Fig. 24.

Ramses offering incense. Head-dress no. 4.

Robe no. 4 A, with sleeves like 4 D. The uræi on the girdle-ends and the other details were probably indicated in paint.

Ramses wears the usual sandals of the period (cf. fig. 19, p. 43).

The censer is of the regular -shape, with the fragrant smoke rising out of the cup contaning the burning frankincense (see fig. 24).

The libation vase is as usual.

The -fan-bearer. His wig is an ordinary one of the period, with the long plaits of hair reaching to the shoulders.

He wears the usual full skirt of the Rameside age, and an upper garment with wide sleeves.

The West Wall.

(Pls. XXIX-XXX and XLIII-XLIV).

SCENE I (Pl. XLIII; fig. 25).

Published : Champ., *Mon.*, XLII, 1 ; Ros., *Mon. del Culto*, VII, 1 ; Rifaud, *Voyage*, 157, 9.

Harsiese ← and Thoth (destroyed above the waist)[1] → pour water from a

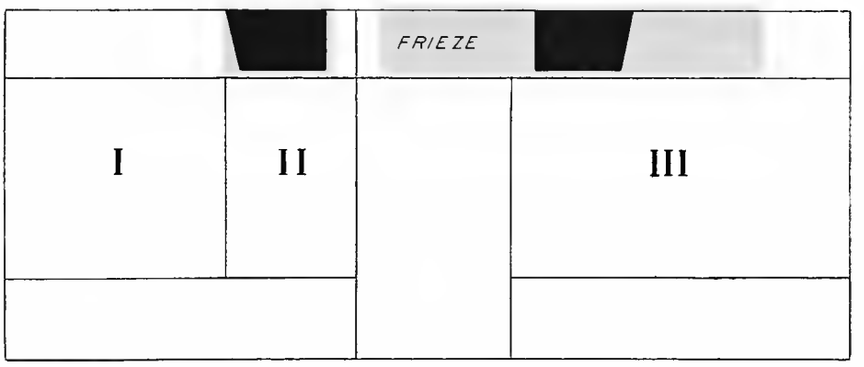


Fig. 25. — Second Pillared Hall : West Wall. Scale 1 : 100.

-vase over Ramses ← above whose head flies a vulture[2] holding a -fan

[1] The condition of the wall is the same now as on the occasions of Champollion's and Rifaud's visits, as we can see from Rifaud's drawing, and the remarks of Champollion in *Notices* : « Le haut de la légende de Thoth a disparu avec la tête du dieu. »

[2] According to Champ., *Mon.*, instead of a vulture there is the cartouche .

and ♀-ring in her talons. Horus and Thoth stand on low pedestals, which are decorated with the group of symbols eight times repeated. The water that flows from either vase is represented in the form of a chain of alternating ☥-and -symbols.

Text. *a*. In front of Thoth : «Twice pure[1] is Thoth, twice pure (*sic*)! To be repeated four times.»

b. Behind Harsiese : «All protection and life behind him like Re for ever!»

c. Above Harsiese : [2] «. . . Utterance by Harsiese.»

d. In front of Harsiese : «Twice pure is Horus, twice pure (*sic*)! To be repeated four times.»

Archaeological details :

Thoth. Robe no. 8 A?

Ramses. Head-dress no. 17 E, with above.

Robe no. 4 A. He wears the usual sandals with turned up toes; see p. 43, fig. 19.

Harsiese. Head-dress no. 3 D.

Robe no. 8 C.

SCENE II (Pl. XLIV; fig. 25).

Published : Champ., *Mon.*, XLI, 3; Rosellini, *Mon. del Culto*, VIII, 2; Rifaud, *Voyage*, 157, 9[3].

Ramses receives in his left hand the -symbol of jubilee from Sefkhet-abwy (*Sfḫ·t-ʿbwy*). The goddess with a reed-pen makes a mark on the palm-rib which she holds in her right hand.

(1) Cf. (Moret, *Rituel du Culte divin en Égypte*, XXXV, 6) or L., *D.*, III, 124, *d*, which reads «Thou art pure, I am pure, I am pure, thou art pure.»

(2) Complete in Champ.

(3) Rifaud's drawing shews the same break behind the king as exists at present. Champ. and Rosellini's versions which shew no break, must therefore be restorations.

Text. *a*. Above Ramses : ←𓂋 1 𓏏𓊹𓋴𓈖𓂋𓏏𓊹𓋴𓈖𓂋 2 𓏏𓊹𓋴𓈖𓂋𓏏𓊹𓋴𓈖𓂋 sic « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

b. In front of the king : 𓋴𓏏.

c. Above Sefkhet-abwy in two lines : →𓂋 1 𓏏𓊹𓋴𓈖𓂋𓏏𓊹𓋴𓈖𓂋 (1) sic 𓏏𓊹𓋴𓈖𓂋 (2) 2 𓏏𓊹𓋴𓈖𓂋𓏏𓊹𓋴𓈖𓂋 « Utterance by Sefkhet-abwy, mistress of writing : 'Thou has received jubilee(s), all freshness, like the stars.' »

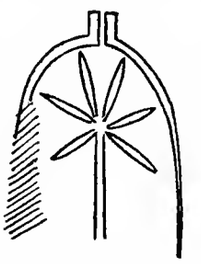


Fig. 26.

Archaeological details :

Ramses. Head-dress no. 4 with 𓋴𓏏 above it.

Robe no. 1 B.

He wears sandals with turned up toes.

Sefkhet-abwy. Head-dress no. 16. For a drawing of the 𓋴𓏏 and ✳, which are somewhat different to the type on Pl. LXVIII, see fig. 26.

She is draped as usual in a panther skin. The but-end of the 𓋴𓏏-palm-rib terminates in 𓋴𓏏 and 𓋴𓏏; from the tip of it the 𓋴𓏏-symbol is suspended by a loop.

Scene III (Pls. XXIX and XXX; fig. 25).

Published : Champ., *Mon.*, XLI, 4; Rosellini, *Mon. del Culto*, VIII, 1; Rifaud, *Voyage*, 157, 8.

Atum ←𓂋 and Harsiese →𓂋 lead Ramses into the presence of Re-Harakhte and Iusaas (*Ỉw-ś-ʿ3-ś*), both of whom are standing ←𓂋. Atum and Harsiese each hold a hand of the king, while Atum also puts ☥ to his nose. Iusaas has her right arm round her consort's neck (For a similar scene cf. L., *D.*, III, 56, *a*; 124, *d*; 151, *a*).

Text. *a*. Behind Harsiese (3) : →𓂋 𓋴𓏏𓊹𓋴𓈖𓂋𓏏𓊹𓋴𓈖𓂋 « All protection and life behind him like Re for ever and ever! »

(1) 𓋴𓏏𓊹𓋴𓈖𓂋𓏏𓊹𓋴𓈖𓂋 in original.
etc.

(2) Champ. reads 𓋴𓏏 instead of 𓋴𓏏.

(3) Omitted in Champ.

b. Above Harsiese in four lines : [illegible] « Utterance by Harsiese : 'Come, there are given unto thee all offices by Harsiese!' »

c. Above Atum in four lines : [illegible] « Utterance by Atum lord of the Two Lands of On, conducting the king unto the temple : 'O son of my body (?) whom I love, beloved of Horus, the king.' »

d. In front of Atum : [illegible] « Conducting the king into the temple of his father Re. »

e. Above Ramses : [illegible] « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

f. Above Re-Harakhte in four lines : [illegible] « Utterance by Re-Harakhte : 'Come [thou]' . . . . . festivals. »

g. In front of Re-Harakhte[9] : [illegible] « I give thee an eternity of jubilees. »

h. Above Iusaas in two lines[10] : [illegible] « Utterance by Iusaas (*lw-s-ʿ3-s*), mistress of On, lady of heaven, mistress of all gods. »

(1) Champ. and Rosellini read [illegible].
(2) Champ. reads [illegible]. [illegible] is now obscured by cement.
(3) *sc.*, [illegible]?
(4) Champ. has [illegible] instead of [illegible]. He also wrongly has [illegible] after [illegible].
(5) Line 3 according to Champ. and Rosellini reads [illegible].
(6) Champ. has [illegible] instead of [illegible].
(7) Champ. has [illegible] instead of [illegible].
(8) Line 4 is represented by erasures in Champ.
(9) Represented by erasures in Champ.
(10) Omitted by Champ.

ARCHAEOLOGICAL DETAILS :

Harsiese. Head-dress no. 3 D.

He holds ☥ in his right hand.

Ramses. Head-dress no. 14 D.

Robe no. 4 A, but with uræi on the girdle like 4 C.

Atum. Head-dress no. 3 A with streamers like 3 C.

Iusaas. Head-dress no. 20; cf. that of in L., *D.*, III, 14, *b*, reproduced here in fig. 27.

Fig. 27.

THE PILLARS.

(Pls. XLV-LIV).

As we have said on p. 41 the hall is divided into three aisles by two rows of pillars (see plan, Pl. I). Fig. 28 shews the way in which the pillars and architraves are decorated.

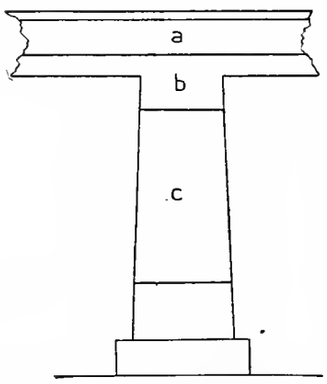


Fig. 28. — *a*. Band of inscription on architrave; *b*. Frieze above scene; *c*. Scene. Scale 1 : 100.

On all four sides of each pillar there is a frieze *b*, of the same design as that on the walls (Pl. XLVIII, 3 and cf. Pl. XXV, 2), and a scene *c* depicting Ramses with a deity. Along both the north and south faces of the architraves of the northern row of pillars there is continuous line of inscription *a*. Only the north face of the architraves of the southern row is thus decorated; the southern face is blank.

The under-faces of the architraves between the pillars are also decorated with the names or attributes of Ramses II.

Owing to the narrow space between the pillars and the north and south walls it was impossible to make satisfactory photographs of the north faces of the northern row of pillars, or of the south faces of the southern row.

The North Aisle.

PILLAR 1.

WEST FACE (Pl. XLV, 1).

Amon-Re ⟶ embraces Ramses.

TEXT. *a*. Behind Ramses : ☥☥ «Protection, life!»

b. Above Ramses : ← «Lord of the Two Lands Usermare-Setepnere, lord of diadems (Meri)amon-Ramses, given life like Re.»

c. Behind Amon-Re : → «All protection and life behind him!»

d. Above Amon-Re in three lines : → «Utterance by Amon-Re lord of Karnak within his temple.»

Archaeological details :

Ramses. Head-dress no. 4 with above it.

Robe no. 1 A.

He wears the usual sandals with turned up toes.

Amon-Re. Head-dress no. 11.

NORTH FACE.

Mut → embraces Ramses ←. She has her left arm round Ramses' neck and with her right hand supports his right elbow; Ramses' left hand holding ☥ hangs at his side.

Text. *a.* Above Ramses : ← «Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.»

b. Behind Mut : «All protection and life behind her!»

c. Above Mut in two lines : → «Mut the great, mistress of Ishru.»

d. In front of Mut : → «I have given thee might and victory.»

Archaeological details :

Ramses. Head-dress no. 2 C with above it.

Robe no. 7.

Mut. Head-dress no. 3 G.

EAST FACE (Pl. XLV, 2).

Horus of Miam ←◄ embraces Ramses ►→.

TEXT. *a.* Above Ramses : ►→ «Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses, given life like Re.»

b. Above Horus of Miam in three lines : ←◄ «Horus lord of Miam, son of Isis, great god.»

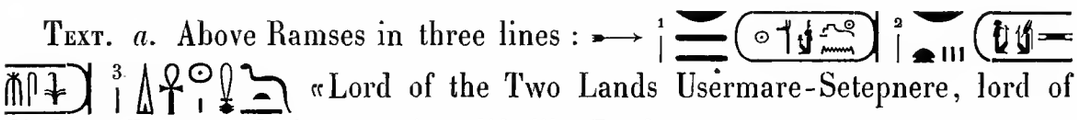
ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 14 B with ● (*sic*) above it.
Robe no. 4 A.
Horus of Miam. Head-dress no. 3 D.

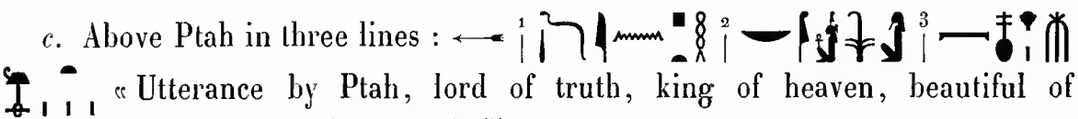
SOUTH FACE (Pl. XLVI, 1).

Published : RIFAUD, *Voyage*, 156, top.

Ramses ►→ stands before Ptah ←◄.

TEXT. *a.* Above Ramses in three lines : ►→  «Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon, given life like Re for ever.»

b. In front of Ramses : ►→ * «Adoring the god : four times.»

c. Above Ptah in three lines : ←◄  «Utterance by Ptah, lord of truth, king of heaven, beautiful of countenance, creator of handicrafts[1].»

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 B.
Robe like no. 4 G, a long transparent vestment with wide sleeves, worn over a short kilt.

[1] Cf. *Kubbân Stele*, line 19.

Ptah. Head-dress no. 18. He is of the usual -form standing on a -shaped pedestal within a -shrine, over which hovers a winged disk. His sceptre is a combination of and . For the winged disk above the shrine see fig. 29.

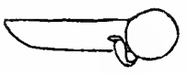


Fig. 29.

PILLAR 2.

WEST FACE (Pl. XLVI, 2).

Wert-hkau (*Wrt-ḥkꜣw*) ⟶ embraces Ramses.

TEXT. *a*. Behind Ramses : ⟵ « Protection, life, happiness! »

b. Above Ramses : ⟵ « Lord of the Two Lands, Usermare-Setepnere, lord of diadems Ramses-Meriamon. »

c. Above Wert-hkau : ⟶ « Wert-hkau. »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 14 C with above.

Robe no. 2 A.

Wert-hkau. Head-dress no. 5.

NORTH FACE.

Atum ⟶, holding Ramses' right hand in his left, puts into the king's outstretched left palm. Above Ramses' head hovers the tutelary vulture holding ☥ in her talons.

TEXT. *a*. Above Ramses in four lines : ⟵ « Good god, making a monument for his father Atum; lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses, given life and happiness. »

b. Above Atum in two lines : ⟶ « Utterance by Atum : 'I have given thee life and happiness.' »

c. In front of Atum : ⟶ « Unto thy nose, o good god, lord of the Two Lands . . . . . »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 A.
Robe no. 2 A.
Atum. Head-dress no. 3 A.

EAST FACE (Pl. XLVI, 3).

Onuris ←— puts ☥ to Ramses' —→ nose. Above the king's head hovers the tutelary vulture with outspread wings, holding ♀ in her talons.

TEXT. *a.* Behind Ramses : —→ ☥ ☥ ☥ ☥ ☉ ☥ « All protection and life behind him like Re! »

b. Above Ramses in three lines : —→ 1 𓅓 𓂋𓋴𓏏𓊪 2 𓅓 𓂋𓋴𓏏𓊪 3 𓅓 𓋴 ☥ ☉ ☥ « Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon, given life like Re. »

c. Above Onuris in three lines : ←— 1 𓅓 𓋴 𓈖 𓅓 𓋴 𓅓 𓋴 𓅓 𓅓 𓅓 𓅓 2 𓅓 𓋴 𓂋𓋴𓏏𓊪 3 𓅓 𓋴 𓂋 sic 𓅓 𓋴 ☉ 𓅓 « Utterance by Onuris-Shu son of Re, within the House-of-Meriamon-Ramses-in-the-House-of-Re. »

d. In front of Onuris : ←— 𓁹 𓅓 𓂝 𓂝 « Unto thy nose, o good god! »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4.
Robe no. 4 A.
Onuris. Head-dress no. 10.

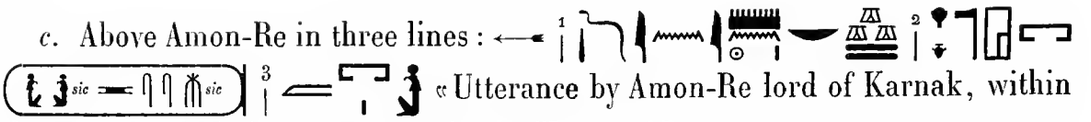
SOUTH FACE (Pl. XLVIII, 1).

Published : RIFAUD, *Voyage*, 156, top.

Amon-Re ←— puts ☥ to Ramses' —→ nose.

TEXT. *a.* Above Ramses : —→ 1 𓅓 𓂋𓋴𓏏𓊪 2 𓅓 𓂋𓋴𓏏𓊪 sic « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

b. Behind Amon-Re : ←— sic 𓅓 𓂋 𓅓 𓅓 𓅓 « All . . . . . is with thee, all health is with thee. »

c. Above Amon-Re in three lines : ←◄ 1  2 3 «Utterance by Amon-Re lord of Karnak, within the Temple-of-Meriamon-Ramses-in-the-House-of-Re.»

Archaeological details :

Ramses. Head-dress no. 4.
Robe no. 4 G with sleeves.
Amon-Re. Head-dress no. 11.

Pillar 3.

WEST FACE (Pl. XLVIII, 2).

Amon-Re ►→ puts ☥ to Ram- ses' ←◄ nose.

Text. *a*. Above Ramses : ←◄ «Lord of the Two Lands Usermare-Setepnere, lord of diadems Meri- amon-Ramses, given life like Re.»

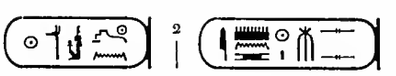
b. Above Amon-Re in one vert- ical, and one horizontal line : ►→ 1 2 «Utterance by Amon-Re, lord of heaven, great god, prince of the ennead of gods.»

Archaeological details :

Ramses. Head-dress no. 2 A with above it.
Robe no. 2 A.
Amon-Re. Head-dress no. 11.

NORTH FACE.

Init (*Ỉny·t*) ►→ embraces Ramses ←◄. The goddess stands with her left arm round Ramses' shoulders, and with her right hand supports his right elbow[1]; his left hand holding ☥ hangs at his side.

Text. *a*. Above Ramses : ←◄ 1  2 «Usermare-Setepnere, Meriamon-Ramses.»

[1] For the attitude cf. south aisle : pillar 3 : west face (Pl. LIII, 1).

b. Above Init in two lines : ⟶ «Utterance by Init : 'I have given thee all health.'»

Archaeological details :

Ramses. Head-dress no. 14 B.
Robe no. 2 A.
Init. Head-dress no. 8 A.

EAST FACE (Pl. XLVII).

Mont ⟵ puts ☥ to Ramses' ⟶ nose.

Text. *a*. Above Ramses : ⟶ «Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses, given life like Re.»

b. Behind Mont : ⟵ «All protection and life behind him like Re for ever!»

c. Above Mont in two lines : ⟵ «Mont lord of Thebes, within On.»

Archaeological details :

Ramses. Head-dress no. 14 C.
Robe no. 8 D.
Mont. Head-dress no. 13.

SOUTH FACE (Pl. XLVIII, 3).

Published : Rifaud, *Voyage*, 156, top.

Re-Harakhte ⟵ embraces Ramses ⟶.

Text. *a*. Above Ramses in two lines : ⟶ «Lord of the Two Lands, master of feats, Usermare-Setepnere, lord of diadems, master of the falchion, Meriamon-Ramses.»

b. Above Re-Harakhte in three lines : ⟵ «Utterance by Re-Harakhte, great god, lord of heaven, within the temple : 'I have given thee all life and happiness.'»

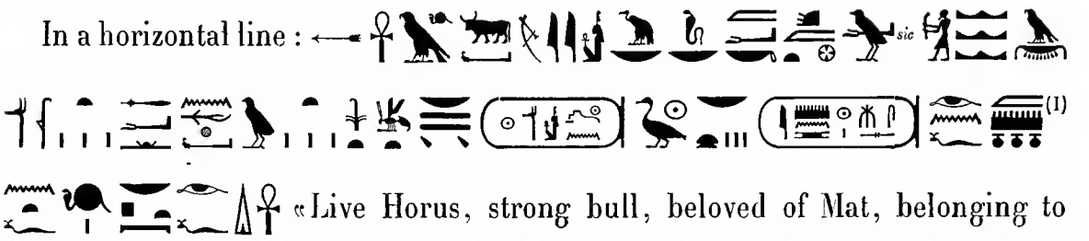
Archaeological details :

Ramses. Head-dress no. 17 B.
Robe no. 4 G.
Re-Harakhte. Head-dress no. 6.

The Architraves of the Pillars.

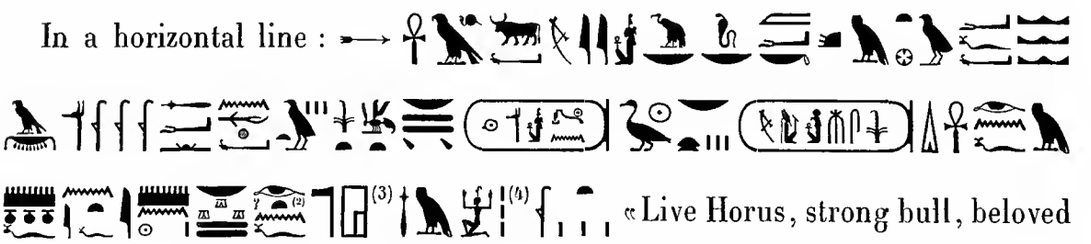
NORTH FACE.

Published : Rifaud, *Voyage,* 157, 16.

In a horizontal line : ←  «Live Horus, strong bull, beloved of Mat, belonging to the two Crown-Goddesses, protecting Egypt, binding foreign countries! Horus over the Ombite, mighty of years, great of victories, king of Upper and Lower Egypt, lord of the Two Lands Usermare-Setepnere, son of Re, lord of diadems Meriamon-Ramses! He made(it) as ⟨his⟩ monument for his father Re lord of heaven, that he might be given life.»

SOUTH FACE (Pl. XXVIII, 1).

Published : Rifaud, *Voyage,* 157, 15; Champ., *Notices,* I, 92 (marked 94); Breasted, *Records,* III, § 503.

In a horizontal line : →  «Live Horus, strong bull, beloved

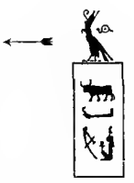
(1) There is no after ; cf. corresponding inscription on p. 73.
(2) So Champ.; my hand-copy had . The is uncertain (Breasted).
(3) Champ.
(4) Instead of , Champ. incorrectly reads .

of Mat, belonging to the two Crown-Goddesses, protecting Egypt, binding foreign countries! Horus over the Ombite, mighty of years, great of victories, king of Upper and Lower Egypt, lord of the Two Lands Usermare-Setepnere, son of Re, lord of diadems Meriamon-Ramses, given life! He made (it) as his monument for his father Amon-Re lord of Thebes, making for him a great temple of millions of years.»

The Under Faces of the Architraves.

BETWEEN EAST WALL AND PILLAR 3.

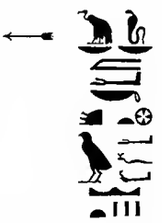
Published : RIFAUD, *Voyage,* 157, 11 (right end).



«Horus, strong bull, beloved of Mat.»

BETWEEN PILLARS 3 AND 2.

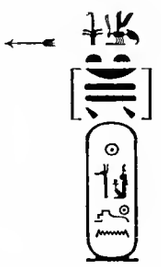
Published : RIFAUD, *Voyage,* 157, 11 (middle right).



«Belonging to the two Crown-Goddesses, protecting Egypt, binding foreign countries.»

BETWEEN PILLARS 2 AND 1.

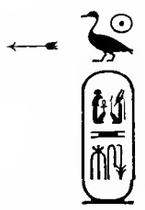
Published : RIFAUD, *Voyage,* 157, 11 (middle left).



«King of Upper and Lower Egypt, lord of the Two Lands, Usermare-Setepnere.»

BETWEEN PILLAR 1 AND WEST WALL.

Published : RIFAUD, *Voyage,* 157, 11 (left end).



«Son of Re, Ramses-Meriamon.»

The South Aisle.

Published : see Champ., *Notices*, I, 91-92 (erroneously marked 94).

Pillar 1.

WEST FACE (Pl. XLIX).

Atum ⟵ puts ☥ to Ramses' ⟶ nose.

Text. *a*. Above Ramses : ⟶

« Lord of the Two Lands Usermare- Setepnere, given life like Re for ever. »

b. In front of Ramses : ⟶ « Adoring the god : four times. »

c. Above Atum in three lines : ⟵
« Atum lord of the Two Lands of On, great god, lord of heaven. »

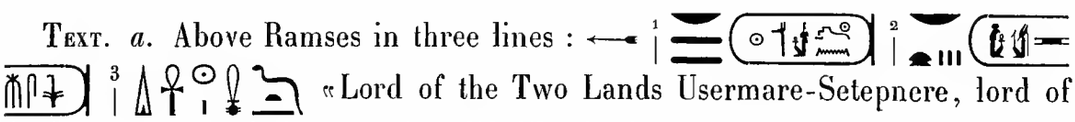
Archaeological details :

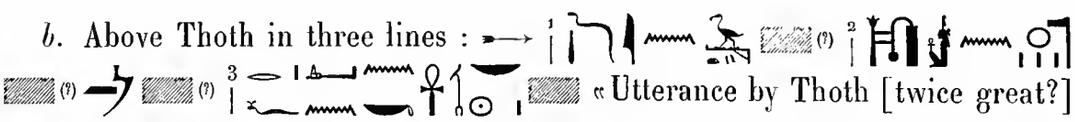
Ramses. Head-dress no. 14 A.
Robe no. 2 A with ornamented girdle-ends (cf. fig. 21, p. 46).
Atum. Head-dress no. 3 A.

NORTH FACE (Pl. L, 1).

Published : Gau, *Antiquités de la Nubie*, Pl. 52, 2; Rifaud, *Voyage*, 156, 1; L., *D.*, III, 183, *a*.

Thoth ⟶ puts ☥ to Ramses' ⟵ nose.

Text. *a*. Above Ramses in three lines : ⟵  « Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon, given life like Re for ever. »

b. Above Thoth in three lines : ⟶  « Utterance by Thoth [twice great?] true scribe of the Ennead of gods, whose mouth is truthful(?) : 'I have given thee all life and happiness [every?] day.' »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 B.
Robe no. 4 G.
Thoth. Head-dress no. 19.

EAST FACE (Pl. L, 2).

Khnum ⟶ puts ☥ to Ramses' ⟵ nose.

TEXT. *a.* Above Ramses in three lines : ⟵ 1 2 3 «Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon, given life like Re every day for ever!»

b. Above Khnum in three lines : ⟶ 1 2 3 «Utterance by Khnum, lord of [?], great god, lord of heaven.»

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4.
Robe no. 2 A.
Khnum. Head-dress no. 15.

SOUTH FACE (Pl. LI).

Re-Harakhte ⟵ embraces Ramses ⟶.

TEXT. *a.* Above Ramses : ⟶

«Lord of the Two Lands Usermare-Setepnere, given life like Re.»

b. Above Re-Harakhte in three lines : ⟵ 1 2 3 «Utterance by Re-Harakhte : 'I have given thee all might, all health.'»

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 3 F.
Robe no. 2 A.
Re-Harakhte. Head-dress no. 6.

Pillar 2.

WEST FACE (Pl. L, 3).

Menhit ←, who is lion-headed like Sekhmet, embraces Ramses →.

Text. *a.* Above Ramses in three lines : → 1 2 3 sic « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses, given life like Re. »

b. Above Menhit in two lines : ← 1 2 « Menhit (*Mnhy·t*) the mistress, within the Two Lands, mistress of all gods. »

Archaeological details :

Ramses. Head-dress no. 1 B.
Robe no. 2 A, with ornamental girdle partly indicated.
Menhit. Head-dress no. 5.

NORTH FACE (Pl. LII, 1).

Published : Gau, *Antiquités de la Nubie,* Pl. 52, 2; Rifaud, *Voyage,* 157, 12; Wilkinson, *Architecture of Ancient Egypt,* Pl. IV, 1; L., *D.,* III, 183, *a.*

Re-Harakhte → puts ☥ to Ramses' ← nose.

Text. *a.* Above Ramses : ← 1 2 sic « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

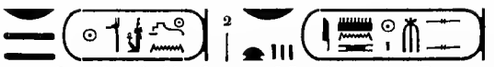
b. Above Re-Harakhte in three lines : ← 1 2 3 sic « Utterance by Re-Harakhte, great god, within the Temple-of-Meriamon-Ramses. »

Archaeological details :

Ramses. Head-dress no. 4.
Robe no. 4 G.
Re-Harakhte. Head-dress no. 6.

EAST FACE (Pl. LII, 2).

Ramses ←— stands before Khons —→.

Text. *a.* Above Ramses : ←— 1  «Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.»

b. Above Khons : —→ «Khons-Beautiful-of-Rest.»

Archaeological details :

Ramses. Head-dress no. 14 A with above it.

Robe no. 1 A.

Khons. Head-dress no. 7. The plaits on the ⲗ-lock are not indicated.

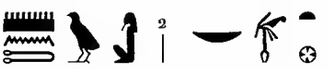
The god is mummiform as usual and stands on a ▬-shaped pedestal. He carries a sceptre compounded of .

SOUTH FACE (Pl. LII, 3).

Ramses —→ stands before Mont ←—, with his left hand on the god's shoulder.

Text. *a.* Above Ramses : —→ Ramses, given life like Re.»

«Usermare-Setepnere, Meriamon-

b. Above Mont in two lines : ←— 1 

«Mont, lord of Thebes.»

Archaeological details :

Ramses. Head-dress no. 14 B with above it.

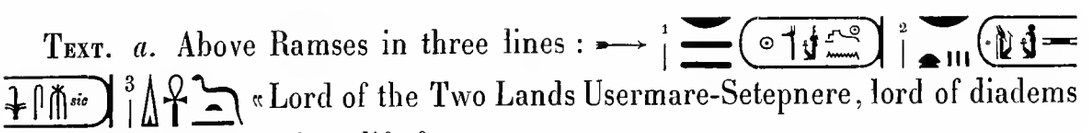
Robe no. 2 A.

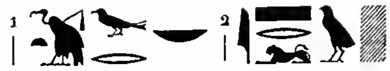
Mont. Head-dress no. 13.

Pillar 3.

WEST FACE (Pl. LIII, 1).

Mut ←— embraces Ramses —→.

Text. *a.* Above Ramses in three lines : —→ 1  «Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses, given life for ever.»

b. Above Mut in two lines : ←—  « Mut the great, lady of Ishru. »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4 with above it.
Robe no. 2 A.
Mut. Head-dress no. 3 G.

NORTH FACE (Pl. LIII, 2).

Published : GAU, *Antiquités de la Nubie,* Pl. 52, 2; RIFAUD, *Voyage,* 156, 3; L., *D.,* III, 183, *a.*

Atum —→ embraces Ramses ←—.

TEXT. *a.* Above Ramses in three lines : ←— « Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon, given life like Re. »

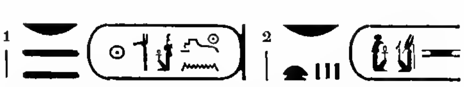
b. Above Atum in two lines : —→ « Utterance by Atum, lord of the Two Lands of On, lord of heaven. »

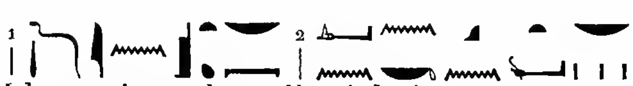
ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 B.
Robe no. 4 D without uræi on the girdle.
Atum. Head-dress no. 3 A.

EAST FACE (Pl. LIV).

Isis —→ embraces Ramses ←—.

TEXT. *a.* Above Ramses in three lines : ←—  « Lord of the Two Lands Usermare-Setepnere, lord of diadems Ramses-Meriamon, given life ⟨like⟩ Re. »

b. Above Isis in two lines : —→  « Utterance by Isis, lady of heaven : 'I have given thee all might.' »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 1 A.
Robe no. 7.
Isis. Head-dress no. 8 A.

SOUTH FACE (Pl. LIII, 3).

Horus ←— embraces Ramses —→.
There is no text.

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 14 A.
Robe no. 2 A.
Horus. Head-dress no. 3 D.

The Architraves of the Pillars.

NORTH FACE.

Published : GAU, *Antiquités de la Nubie,* Pl. 52, 2; RIFAUD, *Voyage,* 157, 17; CHAMP., *Notices,* I, 92 [1]; L., *D.,* III, 183, *a;* BREASTED, *Records,* III, § 503.

In a horizontal line : ←—

«Live Horus, strong bull, beloved of Mat, belonging to the two Crown-Goddesses, protecting Egypt, binding foreign countries! Horus over the Ombite[2], strong of years, mighty of victories, king of Upper and Lower Egypt, lord of the Two Lands Usermare-Setepnere, son of Re, lord of diadems Meriamon-Ramses! He made (it) as ⟨his⟩ monument for his father Re-Harakhte, making for him the House-of-Meriamon-Ramses-in-the-House-of-Re.»

The Under Faces of the Architraves.

BETWEEN THE EAST WALL AND PILLAR 3.

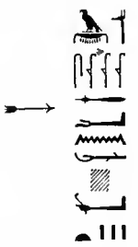
Published : RIFAUD, *Voyage,* 157, 10 (right end). —→

«Horus, strong bull, beloved of Mat.»

(1) Erroneously marked 94.
(2) See SETHE, *Sage vom Sonnenauge,* p. 5.

Between pillars 3 and 2.

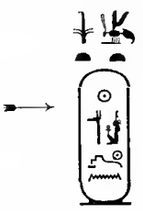
Published : Rifaud, *Voyage,* 157, 10 (left end).



« Horus over the Ombite, strong of years, mighty of victories. »

Between pillars 2 and 1.

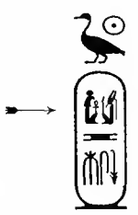
Published : Rifaud, *Voyage,* 157, 10 (middle left).



« King of Upper and Lower Egypt, Usermare-Setepnere. »

Between pillar 1 and the west wall.

Published : Rifaud, *Voyage,* 157, 10 (middle right).



« Son of Re, Ramses-Meriamon. »

THE NORTHERN SIDE-CHAPEL.

Published : see Champ., *Notices,* I, 95, for a general description.

This chapel measures 4 m. 90 cent. × 2 m. 70 cent. The height is 2 m. 75 cent. There is a stone bench 0 m. 70 cent. broad and 0 m. 70 cent. high running along the whole length of the north, east, and south walls. Owing to the northern and the southern side-chapels being so narrow, it was impossible to

photograph the reliefs satisfactorily. The style in which they are executed is of the rudest description, as can be seen from Pl. LV, a photograph of scene I on the east wall of the southern chapel.

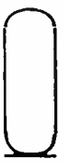
The Door.

(Pl. XXXV; figs. 22 and 30).

Architrave.

SCENE I.

Ramses kneeling ⟶ offers two ●-vases to Re who is seated ⟵.

Text. Above Ramses :  *sic*

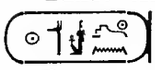
Above Re : ⟵ «Re lord of heaven.»

Archaeological details :

Ramses. Head-dress no. 17 B with above it.
Robe no. 2 B.
Re. Head-dress no. 6.

SCENE II.

Very much damaged. There are traces only of the god, who is almost certainly Re. The king is better preserved and is kneeling ⟵ as in scene I. His hands and the offering are effaced.

Text. All signs are destroyed except for part of what seems to be the cartouch  «Usermare-Setepnere.»

Between the two scenes is a single vertical line of inscription reading : ⟶ . . . . . «Live the good god, possessor of joy . . . !»

North Jamb.

In a single vertical line : ⟶ «Lord of the Two Lands Usermare-Setepnere, [son of Re, lord of diadems] Meri[amon]-Ramses, given life.»

South Jamb.

In a single vertical line : ←

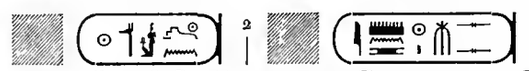
« Live the good god, lord of the Two Lands Usermare-Setepnere, son of Re, lord of diadems [Ramses-Meriamon]. »

THE THICKNESS OF THE DOOR.

NORTH SIDE (Fig. 30, *a*).

Ramses → stands before Horus of Bek who holds the king's right hand in his left.

TEXT. Above Ramses : →



« [Lord of the Two Lands] Usermare-Setepnere, [lord of diadems] Meriamon-Ramses. »

Above Horus : ← . . . . .

« . . . lord of Bek. »

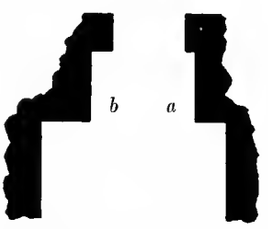


Fig. 30. — Plan of Door of Northern Side-Chapel. Scale 1 : 100.

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 D.
Robe like no. 4 A (see fig. 31).

Horus. Head-dress no. 3 D.

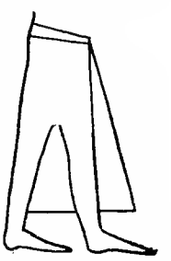


Fig. 31.

SOUTH SIDE.

Left blank (Fig. 30, *b*).

THE INTERIOR OF THE NORTHERN SIDE-CHAPEL.

West Wall.

This wall is almost entirely occupied by the doorway.

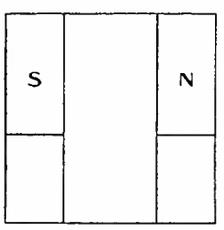


Fig. 32. — Northern Side-Chapel: West Wall. Scale 1 : 100.

NORTH SIDE OF THE DOOR (Fig. 32, N).

Ramses stands ← holding a long plain staff in his right, and in his left, hand. The hand that holds the is laid across his breast in the usual position.

TEXT. Above Ramses : ← « Meriamon-Ramses. »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 B with above.
Robe like no. 4 A but plain (see fig. 33).

SOUTH SIDE OF THE DOOR (Fig. 32, S).

Ramses stands → in the same attitude as on the north side holding a long staff in his left, and a in his right, hand.

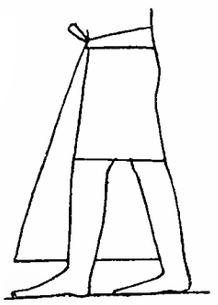


Fig. 33.

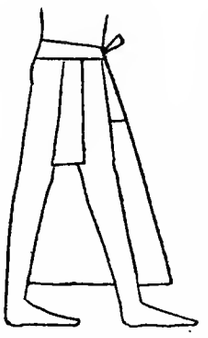


Fig. 34.

TEXT. Above Ramses : « Usermare-Setepnere. »

ARCHAEOLOGICAL DETAILS :

Head-dress no. 17 B with above.
Robe like no. 4 A without ceremonial tail (see fig. 34).

North Wall.

SCENE I (Fig. 35).

Ramses → offers two -pots of incense to Atum who is seated ←. There is a -stand for offerings in front of the god upon which are a -vase and a lotus-flower.

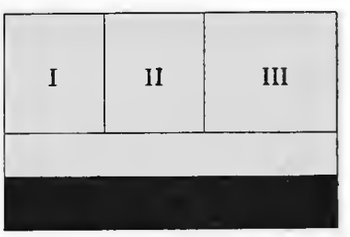


Fig. 35. — Northern Side-Chapel : North Wall. Scale 1 . 100.

TEXT. *a.* Above Ramses in three lines : → 1 2 3 « Good god, lord of the Two Lands Usermare-Setepnere, Meriamon-Ramses. »

b. Above Atum in three lines : ← 1 2 3 . . . . . « Atum lord of the Two Lands of On, lord . . . . . »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 2 A.

Robe no. 4 A (see fig. 36).

Atum. Destroyed except for his legs and right arm. He held the usual sceptre and ☥.

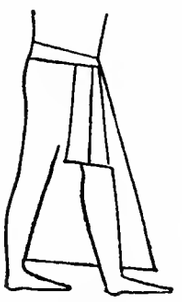


Fig. 36.

SCENE II (Fig. 35).

Ramses → offers to Amon-Re who is seated ←. In front of the god is an -stand for offerings upon which are a lotus-flower and a -vase.

TEXT. *a.* Above Ramses : → 1 2 sic « Usermare-Setepnere, Meriamon-Ramses. »

b. Above Amon-Re in two lines : ← 1 2 « Amon-Re lord of Karnak, great god, prince of Thebes. »

ARCHAEOLOGICAL DETAILS :

Ramses. The head-dress and upper part of the body are destroyed.

Robe no. 2 A (see fig. 37).

Amon-Re. Head-dress no. 11.

He holds in his right, and ☥ in his left hand.

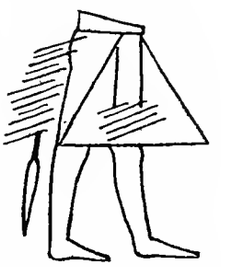


Fig. 37.

SCENE III (Fig. 35).

Ramses → offers four -vases to Re-Harakhte who is seated ←. In front of the god is a -stand for offerings upon which are a lotus flower and a -vase.

TEXT. *a.* Above Ramses : → 1 2 « Usermare-Setepnere, Meriamon-Ramses. »

b. Above Re-Harakhte in three lines : ← 1 2 3 « Utterance by Re-Harakhte in the House-of-Meriamon-Ramses-in-the-House-of-Re. »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 4 with above.
Robe no. 2 A (see fig. 38).
Re-Harakhte. Head-dress no. 6.

East Wall.

SCENE I (Fig. 39).

This scene is much injured. The king → almost entirely effaced offers two -vases to Horus lord of [. .?. .] who is seated ←.

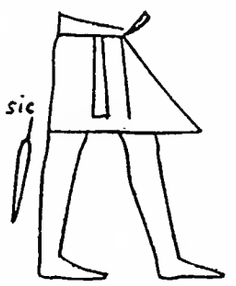


Fig. 38.

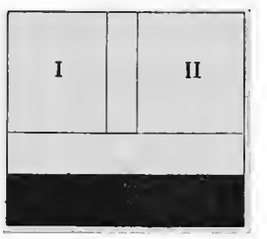


Fig. 39. — Northern Side-Chapel : East Wall. Scale 1 : 100.

TEXT. *a*. Above Ramses : → 1 2 « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

b. Above Horus : ←.

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 14 B?
Robe apparently no. 2 A.
Horus. Head-dress no. 3 D.

SCENE II (Fig. 39).

Ramses ← offers two -vases to Horus who is seated →.
The scene is much damaged and the inscriptions are destroyed.

ARCHAEOLOGICAL DETAILS :

Ramses. The head-dress is destroyed.
Robe no. 2 A.
Horus. Head-dress no. 3 D.

Between Scenes I and II (Fig. 39).

In a vertical line : ⟶ .

The South Wall.

SCENE I (Fig. 42).

Published : Rifaud, *Voyage*, 157, 14.

Ramses ⟵ offers incense in a -censer to Khons who is seated ⟶.

Fig. 40.

Text. *a*. Above Ramses : 1 2 «Usermare-Setepnere, Meriamon-Ramses.»

b. Above Khons in four lines : ⟶ 1 2 3 4 «Utterance by Khons-in-Thebes-Beautiful-of-Rest.»

Archaeological details :

Ramses. Head-dress no. 4 with above.
Robe no. 2 A (see fig. 40).
Khons. Head-dress no. 7 [1] (cf. L., *D.*, III, 234, *a*).

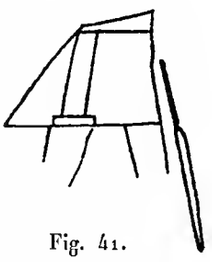


Fig. 41.

SCENE II (Fig. 42).

Published : Rifaud, *Voyage*, 157, 14.

Ramses ⟵ offers a collar to Mut who is seated ⟶.

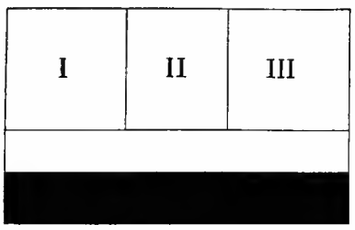


Fig. 42. — Northern Side-Chapel : South Wall. Scale 1 : 100.

Text. *a*. Above Ramses : ⟵ 1 2 «Usermare-Setepnere, Meriamon-Ramses.»

b. Above Mut in two lines : ⟶ 1 2 «Mut lady of Ishru.»

Archaeological details :

Ramses. Head-dress no. 3 B.
Robe no. 2 A (see fig. 41).

[1] The god is crowned with , but has a hawk's head.

For the collar see fig. 43.

Mut. Head-dress no. 3 G.

She holds a -sceptre in her right, and in her left, hand.

SCENE III (Fig. 42).

Published : Rifaud, *Voyage*, 157, 14.

Ramses ←— holding and [1] runs towards the deified Ramses who is seated —→. The figure of Ramses the king is destroyed above the waist.

Text. *a*. Above Ramses the king : ←— « Usermare-Setepnere, [Meriamon-Ramses]. »

Fig. 43.

b. In front of Ramses : ←— « Taking the paddle to his father that he may be given life. »

c. Above the deified Ramses, in two lines : —→ « Ramses-Meriamon in the boat-shrine in the House of Re [2]. »

Archaeological details :

King Ramses. Robe no. 7.

The deified Ramses. Head-dress no. 14 B.

He holds in his right, and in his left, hand.

THE SOUTHERN SIDE-CHAPEL.

This chapel is askew to the rest of the temple, the axis being strongly inclined southward. It measures 4 m. 80 cent. × 2 m. 80 cent., and is 2 m. 40 cent. in height.

The Door.

(Pl. XXXVIII and fig. 22).

Architrave.

SCENE I.

Ramses kneeling —→ offers to Re-Harakhte who is seated ←—.

Text. *a*. Above Ramses : —→ « Meriamon-Ramses. »

[1] For this ceremony see Kees, *Opfertanz des Ägyptischen Königs*, p. 74.

[2] See foot-note 5, p. 2.

b. Above Re-Harakhte : ←— . . . . . «Re-Har[akhte].»

Archaeological details :

Ramses. Head-dress no. 17 B with above it.
Robe no. 2 B.
Re-Harakhte. Head-dress no. 6.
In front of the god is an offering-stand upon which are a -vase for libation and a lotus-flower.

SCENE II.

Ramses kneels ←— in front of Re-Harakhte who is seated —→.

Text. *a.* Above Ramses : ←— «Usermare-Setepnere.»

b. Above Re-Harakhte : —→ «Re-Harakhte.»

Archaeological details :

Ramses. Head-dress no. 17 B with above it.
Robe no. 2 B.
Re-Harakhte. Head-dress no. 6.
As in scene I there is an offering-stand with a libation-vase and lotus-flower in front of the god.
The vertical line of inscription between the two scenes is completely destroyed.

North Jamb.

In a single vertical line : —→ «Son of Re, lord of diadems Ramses-Meriamon, beloved of Amon-Re lord of heaven.»

South Jamb.

In a single vertical line : ←— «King of Upper and Lower Egypt, Usermare-Setepnere, beloved of Mut lady of heaven.»

The Thickness of the Door.

NORTH SIDE (Fig. 44, N).

Ramses ⟶ stands before Horus of Bek (?) ⟵ who holds the king's left hand in his right and puts ☥ to his nose. Ramses has placed his right hand beneath the emblem to receive it.

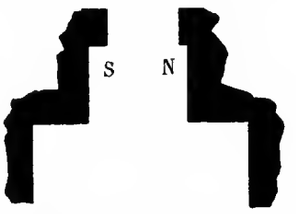


Fig. 44. — Plan of Door of Southern Side-Chapel. Scale 1 : 100.

Text. Above Ramses : ⟶ [illegible] «Meri-amon-Ramses.»

Above Horus : ⟵ [illegible] «Horus lord of Bek (?)»

Archaeological details :

Ramses. Head-dress no. 14 B, but with wig like no. 17 A.
Robe no. 8 A.
Horus. Head-dress no. 3 D.

SOUTH SIDE (Fig. 44, S).

Left blank.

The Interior of the Southern Side-Chapel.

The West Wall.

NORTH SIDE OF DOOR (Fig. 45, N).

Left blank.

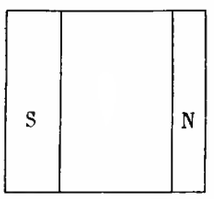


Fig. 45. — Southern Side-Chapel : West Wall. Scale 1 : 100.

SOUTH SIDE OF DOOR (Fig. 45, S).

Ramses ⟶ stands with left hand clenched and laid on his breast. There are no traces visible of ☿, which was perhaps indicated in paint. In his right hand he holds ☥ (see fig. 46).

Fig. 46.

Archaeological details :

Head-dress no. 17 B.
Robe no. 4 A.

The North Wall.

SCENE I (Fig. 47).

Published : see Champ., *Notices*, I, 95.

Ramses → offers a -shaped vessel containing three -cakes, to Ptah who is seated ← in his usual -shrine, in front of which is a -stand for offerings.

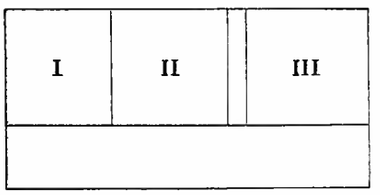


Fig. 47. — Southern Side-Chapel : North Wall. Scale 1 : 100.

Text. *a*. Above Ramses : → 1 2 « Usermare-Setepnere, given life. »

b. Above Ptah in four lines : ← 1 2 3 4 « Utterance by Ptah lord of truth : 'I have given thee all might.' »

Archaeological details :

Ramses. Head-dress no. 4 with above.
Robe no. 4 A without ceremonial tail (see fig. 48).
Ptah. Head-dress no. 18.

Fig. 48.

He is of the usual form and holds the regular -sceptre combined with and (cf. Pl. LXVI, fig. 7).

On the offering-stand is a basket of fruit (?) and three -cakes of bread (see fig. 49).

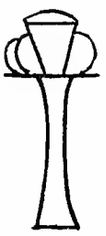


Fig. 49.

SCENE II (Fig. 47).

Published : see Champ., *Notices*, I, 95.

Ramses → offers a -pot of incense to Amon-Re who is seated ←. In front of the god is a -stand for offerings, upon which are a -vase and lotus-flower.

Text. *a*. Above Ramses in three lines : → 1 2 3 « Usermare-Setepnere, Meriamon-Ramses, given life. »

b. Above Amon-Re : ← « Amon-Re lord of Karnak. »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 3 E.
Robe no. 2 A.
Amon-Re. Head-dress no. 11.

SCENE III (Fig. 47).

Published : see CHAMP., *Notices*, I, 95.

Ramses ⟶ offers ▲ to Re-Harakhte who is seated ⟵. In front of the god is a ▌-stand for offerings, upon which are a ⚱-vase and lotus-flower.

TEXT. *a*. Behind Ramses in a vertical line : ⟶ [illegible] « Verily the king, lord of the Two Lands Usermare-Setepnere, son of Re, lord of diadems Meriamon-Ramses is (*sic*. Cf. p. 53, *j*). »

b. Above Ramses : ⟶ [illegible] « Usermare-Setepnere, Meriamon-Ramses. »

c. Above Re-Harakhte in three lines : ⟵ [illegible] « ⟨Utterance by⟩ Re-Harakhte, great god : 'I have given thee health and life.' »

ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 3 F.
Robe no. 2 A.
Re-Harakhte. Head-dress no. 6.
The ⚱-vase on the offering-stand is ⚱-shaped, without spout or cover.

The East Wall.

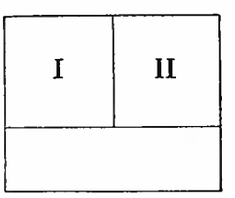


Fig. 50. — Southern Side-Chapel : East Wall. Scale 1 : 100.

SCENE I (Fig. 50).

Published : see CHAMP., *Notices*, I, 95.

Ramses ⟶ makes offering to the deified Ramses who is seated ⟵ with a ▌- stand for offerings in front of him, upon which are a ⚱-vase and lotus-flower.

TEXT. *a*. Above Ramses : ⟶ [illegible] « Usermare-Setepnere, Meriamon-Ramses. »

b. Above the deified Ramses in three lines : ← 1 [ ] 2 [ ] 3 [ ] « Meriamon-Ramses in the boat-shrine in the House of Re, given life like Re. »

Archaeological details :

Ramses the king. Head-dress no. 4 with [ ] above it.
Robe no. 2 A.
His hands and their contents are destroyed.
The deified Ramses. Head-dress no. 17 B.
He sits with left hand on his lap holding ☥. In his right hand, which is laid on his breast, is the ⚲-sceptre.
Robe no. 4 E.

SCENE II (Pl. LV; fig. 50).

Published : Champ., *Notices*, I, 95.

Ramses ← offers two ●-vases to the deified Ramses who is seated → with a ▌-table for offerings in front of him, upon which are a ▲-vase, two ⊗-cakes of bread, and a lotus-flower.

Text. *a*. Above Ramses the king in three lines : ← 1 [ ] 2 [ ] 3 [ ] « Good god, lord of the Two Lands Usermare-Setepnere, Ramses-Meriamon. »

b. Above the deified Ramses in three lines : → 1 [ ] 2 [ ] 3 [ ] « Meriamon-Ramses in the boat-shrine in the House of Re, given life like Re. »

Archaeological details :

Ramses the king. Head-dress no. 4 with [ ] above it.
Robe no. 2 A.
The deified Ramses. Head-dress no. 17 B.
Robe no. 4 E.
He is in the same attitude as in scene I with ☥ in his right, and ⚲ in his left hand.

The South Wall.

SCENE I (Fig. 51).

Published : see Champ., *Notices*, I, 95.

Ramses ←• holding two -vases in his hand runs towards Osiris, Isis, and Harsiese, all of whom are seated •→. Osiris holds in his right, and in his left hand. Isis has her left hand on Osiris' shoulder while her right is uplifted in the attitude of blessing (cf. second pillared hall : east wall : scene III). Horus adopts the same pose behind Isis. In front of them is a -stand for offerings upon which are a -vase and a lotus-flower.

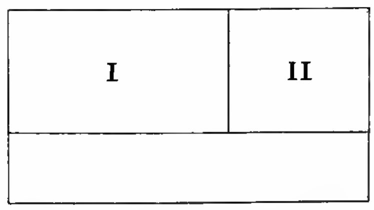
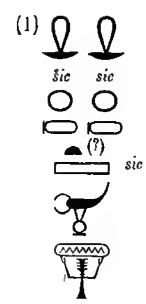


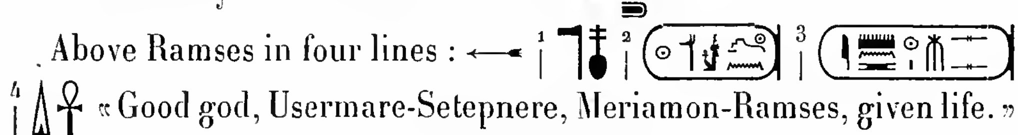
Fig. 51. — Southern Side-Chapel · South Wall. Scale 1 : 100.

Text. Behind Ramses in a vertical line : ←• [(1)]



Immediately under Ramses' left elbow .

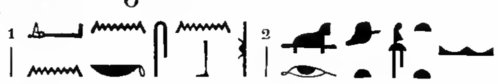
Above Ramses in four lines : ←•



« Good god, Usermare-Setepnere, Meriamon-Ramses, given life. »

In front of Ramses : ←• « Making libation. »

Above Osiris in two lines : •→

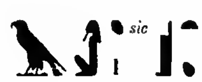


« 'I have given thee health.' Osiris Khentamenthes. »

Above Isis in two lines : •→

« Isis, the god's mother, lady of heaven. »

Above Harsiese in a horizontal line : •→



« Harsiese. »

Archaeological details :

Ramses. Head-dress no. 1 A.
Robe no. 7.
Osiris. Head-dress no. 14 B.
Isis. Head-dress no. 8 A.
Harsiese. Head-dress no. 3 D.

(1) is here substituted for the more usual ; for a similar symbol see MacIver, *Buhen*, p. 48 and Pl. 19. ○ ○ is bad writing for ? must be a mistake for ? See also Kees, *Opfertanz des Ägyptischen Königs*, p. 52 and 119.

SCENE II (Fig. 51).

Published : see Champ., *Notices*, I, 95.

Ramses offers incense and a libation to Re-Harakhte who is seated in front of a -stand for offerings upon which is a basket of fruit (?), -cakes of bread, a duck, and vegetables. The relief is very rude and obscured by dirt.

Text. *a*. Above Ramses in three lines : «Good god, Usermare-Setepnere, Meriamon-Ramses.»

b. Above the offering-table : «Offering incense.»

c. Above Re-Harakhte in three lines : «'I have given thee all health. I have given thee life and happiness.' Re-Harakhte, great god.»

Fig. 52.

Archaeological details :

Ramses. Head-dress no. 4.
Robe no. 2 A.

Fig. 53.

He holds the usual -censer in his right hand, and the -vase in his left (see fig. 52). The libation is poured upon the food on the offering-stand, beneath which is a sealed -jar decorated with a lotus-bud and placed upon a ring-stand (see fig. 53).

Re-Harakhte. Head-dress no. 6.

THE SANCTUARY.

(Pls. LVI-LXIV).

The Door : West Face.

(Pls. XXXVII, 2 and LVI).
Published : see Champ., *Notices*, I, 94.

The west face of this door is more damaged than any other part of the second hall. The stone is bad and the scenes were very roughly cut, all details being added in stucco and paint. The stucco has for the most part dropped off and only faint indications are left of the various figures.

Above the architrave there is a cornice of the usual pattern decorated with

a winged disk, and above the cornice there are fourteen uræi (see Pl. LVI and fig. 22).

Architrave.

(Pl. LVI and fig. 22).

SCENE I.

Ramses ⟶ holding ⮝ and ╲ runs towards a group (?)[1] of seated divinities ⟵ who are destroyed.

SCENES II and III.

The centre of the architrave is too battered and broken to see what was carved upon it.

SCENE IV.

Ramses ⟵ holding two ⍎-vases runs towards a group (?)[1] of seated divinities ⟶, the foremost of whom is Re-Harakhte. The signs ☥ can just be made out above him.

North Jamb.

(Pl. LVI and fig. 22).

SCENE I (commencing from the top).

Traces of Ramses ⟶ before a god ⟵.

SCENE II.

Ramses ⟵ offers to Re-Harakhte (?) who is standing ⟵.
The god appears to be hawk-headed and crowned with ⟡ (head-dress no. 6).

SCENE III.

Ramses ⟶ offers to Horus who is standing ⟵.

Archaeological details :

Ramses. Head-dress no. 14 A or B?
Horus. Head-dress no. 3 D.
Below this scene is a horizontal line of illegible inscription. It is impossible to say what was the decoration of the dado.

[1] Whether there are more than one divinity is doubtful.

South Jamb.

(Pls. XXXVII and LVI).

SCENE I (commencing from the top).

Ramses ←◄ before a god who is standing ►→.

SCENE II.

Ramses ←◄ offers to Horus who is standing ►→.

Text. *a*. Above Ramses : ←◄ 1 2 «Lord of the Two Lands Usermare-Setepnere, lord of diadems [Ramses-Meriamon].»

b. Above Horus in two lines : 1 2 . . . .

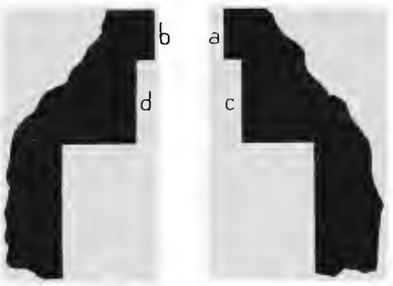


Fig. 54. — Plan of Door of Sanctuary. Scale 1 . 100.

Archaeological details :

Ramses. Head-dress no. 4 with above.
Horus. Head-dress no. 3 D.

SCENE III.

Ramses ←◄ offers to Atum who is standing ►→.

Archaeological details :

Ramses. Head-dress no. 2 A.
Atum. Head-dress no. 3 A.

The Thickness of the North Jamb.

In a single vertical line (see fig. 54, *a*) : ►→ «[King of Upper and Lower Egypt], lord of the Two Lands Usermare-Setepnere, beloved of Amon-Re lord of Karnak.»

The Thickness of the South Jamb.

Published : Gau, *Antiquités de la Nubie*, Pl. 52, 3.

In a single vertical line (see fig. 54, *b*) : ←◄ «Son of Re, lord of diadems Ramses-Meriamon, beloved of Re-Harakhte the great god.»

The Thickness of the Door.

NORTH WALL (Fig. 54, *c*).

Amon-Re standing ←— puts the symbol of life to Ramses' nose. The god holds the king's left hand in his right. Ramses' right hand hangs at his side.

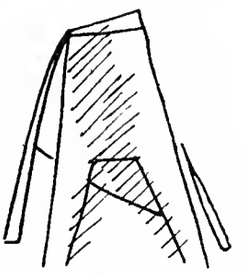


Fig. 55.

Text. *a*. Behind Ramses : —→ «Protection behind him!»

b. Above Ramses : —→ «Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.»

c. Behind Amon-Re : ←— «All protection, happiness, stability, and life behind him, like Re!»

d. Above Amon-Re in one line : «Utterance by Amon-Re lord of Karnak.»

Archaeological details :

Ramses. Head-dress no. 4 with sic above it.
Robe no. 8 E.
Amon-Re. Head-dress no. 11.

SOUTH WALL (Fig. 54, *d*).

Published : Gau, *Antiquités de la Nubie*, 52, 3.

Re-Harakhte standing —→ puts the symbol of life to Ramses' nose.

Text. *a*. Behind Ramses : «Protection, life!»

b. Above Ramses : ←— «Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.»

c. Behind Re-Harakhte : —→ «Protection and life behind him like Re!»

d. Above Re-Harakhte in three lines : → 1 2 3 sic «Re-Harakhte, great god, lord of heaven, prince of the ennead of gods.»

Archaeological details :

Ramses. Head-dress no. 14 B with sic above.
Robe no. 1 C (plain?); see fig. 55.
Re-Harakhte. Head-dress no. 6.

The Interior of the Sanctuary.

Length (from west wall to base of statues) : 5 m. 20 cent.; breadth : 3 m. 45 c.; height : 3 m. 65 cent.

The North Wall.

Scene 1 (Pls. LVII-LX; fig. 56).

Published : Champ., *Mon.*, XLI, 2 (the figure of the deified Ramses); see Champ., *Notices*, I, 94.

Ramses → offers incense and a libation before a -boat-shrine resting upon its -pedestal. The poles by which it is carried and the sledge upon which it is dragged are all in place. Round about the -stand are various tables on which are laid offerings and ceremonial vessels. Beyond the stern of the boat (Pl. LX) stands the deified Ramses ← crowned with the solar disk and with the tutelary vulture flying above his head.

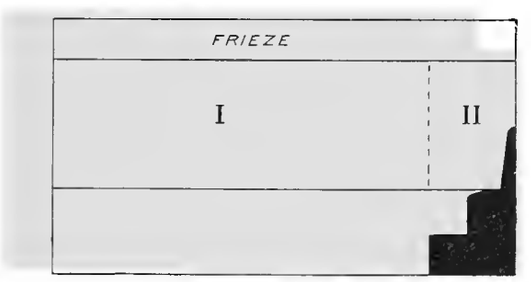


Fig. 56. — Sanctuary : North Wall.
Scale 1 : 100.

Text. *a.* Above Ramses as officiating king in four lines : → 1 2 3 4 «Live the good god, master of feats, wielder of the falchion over every foreign country, Usermare-Setepnere, Meriamon-Ramses.»

b. Above the deified Ramses : ←

Archaeological details :

Ramses as officiant. Head-dress no. 4.
Robe no. 4 A.
He holds in his left hand a censer of the ordinary -pattern, and in his

right a -libation-vase, from the spout of which the liquid flows in a broad stream, that divides off, however, into two narrow ones before it finally reaches the -offering-stand upon which it is being poured.

The boat-shrine. The bows and stern terminate in the usual hawk's head and aegis (cf. fig. 20, p. 43). In the prow is the -emblem behind which is a standing figure → with outstretched arms, holding a -vase between his hands, and wearing the -head-dress and robe no. 2 A. Immediately in front of him is a kneeling figure wearing the -crown and holding a -vase(?) in both hands. On either side of the shrine, which is half covered with a veil, are two kneeling figures. In the stern is the steersman holding the rope attached to the two -steering-paddles (cf. the similar boat-shrines in second hall : north wall : scene I, and south wall : scene II).

Beside the prow of the boat is a tall -flabella, and just aft of the shrine is a -shaped one of similar height. Behind the steering gear are three papyrus-plants the stalks of which touch the carrying-poles. Beyond the stern is another tall -flabella.

Between the -offering stand, upon which Ramses is pouring the libation, and the bows of the boat, is a -table loaded with food, consisting of -cakes of bread, baskets of fruit, -joints(?), a trussed duck, a -bowl containing some kind of offering, and a bouquet of lotus-flowers (?) (see fig. 57). Immediately beneath the bows is a -shaped offering-slab upon a tall lath rack. Next to it is another -table, almost destroyed, on which are -shaped vases filled with ointment. East of the boat-stand is yet another -table, bearing four vases with lids in the shape of a hawk's head crowned with a disk (see fig. 58); next to it is a basket of fruit(?) on a similar rack to the one upon which the -offering-slab is placed.

Fig. 57.

Fig. 58.

The deified Ramses. Head-dress no. 17 F.

Robe no. 8 A.

He holds a -sceptre in his right, and -feather in his left, hand. These emblems combined with the solar disk which surmounts his head[1], form the

[1] The deified Amenophis III at Soleb is crowned with the combined crescent moon and disk i.e. (L., *D.*, III, 84, *c*, 85, *a*, and 87, *b*, *c*), and so also is the deified Ramses at Wâdy es-Sabûʿ

name Usermare (*Wśr-mꜣʿ·t-Rʿ*). The figure doubtless is a representation of the actual cultus-image of Ramses which was kept in the boat-shrine, and which is referred to in the inscriptions in this temple as (see p. 2, foot-note 5). In front of him is a bunch of three lotus(?)-flowers with long stems, tied together by two ◡-shaped garlands. The stalks exactly resemble the regular lotus-column, and the treatment of the base of the stalks is identical in both cases. The vulture that flies above the god's head holds a ♀-ring in her talons to which ☥ is attached.

SCENE II (Pl. LX; fig. 56).

Published : see Champ., *Notices*, I, 94.

Ramses → offers to Ptah who is seated ←.

Text. *a*. Above Ramses : → « Lord of the Two Lands Usermare-Setepnere, Meriamon-Ramses. »

b. In front of Ramses : → « Giving clothes to his father. »

c. Above Ptah in three lines : ← « Utterance by Ptah, lord of truth, king of the Two Lands, within his temple. »

Archaeological details :

Ramses. Head-dress no. 17 C.
Robe no. 4 A.
Ptah. Head-dress no. 18.
He holds his usual sceptre compounded of ☥ and (cf. Pl. LXVI, 7).

(L., *D.*, III, 182, *c*). In all these examples the deified living king wears ram's horns, as also at Abu Simbel (L., *D.*, III, 91, *h*), where, however, his head-dress is surmounted with the solar disk, not ●. In the example before us the deified Ramses has the solar disk above his head but wears no ram's horns, as is also the case in some of the scenes in which he occurs at Abu Simbel (L., *D.*, III, 188, *a*, 189, *e*); sometimes, too, there is no solar disk either, as at Gerf Husein (L., *D.*, III, 178, *e*) and in all the other (undamaged) scenes at Derr in which the deified Ramses is figured.

The name for these cultus-statues of deified living kings seems to have been « the living statue upon earth » (L., *D.*, III, 85, *a*, and cf. Breasted, *Records*, III, § 502).

THE FRIEZE (Fig. 56).

Published : Champ., *Notices*, I, 94.

It runs the whole length of the wall :

«Live the good god! Live Horus, strong bull, beloved of Mat, belonging to the two Crown-Goddesses, protecting Egypt, binding the foreign countries, Horus over the Ombite, strong of years, great of victories, king of Upper and Lower Egypt, lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses, beloved of Amon-Re lord of Karnak!»

The East Wall.

(Pl. LVI; fig. 59).

Published : Rifaud, *Voyage*, 157, 13; L., *D.*, III, 184, *b*; see Champ., *Notices*, I, 95.

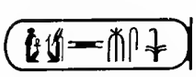
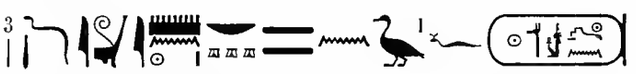
This wall is completely occupied by four seated statues cut in the rock and representing Ptah, Amon-Re, king Ramses, and Re-Harakhte. Except for their thrones they have been almost entirely hacked away.

The inscriptions beside and above them — reading from north to south — are as follows :

a. Accompanying Ptah in two lines :

«Utterance by Ptah, lord of truth, upon the great throne : 'I have given thee all might, all joy, like Re.'»

b. Accompanying Amon-Re in three lines, the first two ←, the third → :

 — a slight gap — 

 «I have given thee the duration of Re, the years of Atum.» «Utterance by

Amon-Re king of eternity to his son Ramses-Meriamon. » 3 « Utterance by Amon-Re, lord of Karnak, to his son Usermare-Setepnere. »

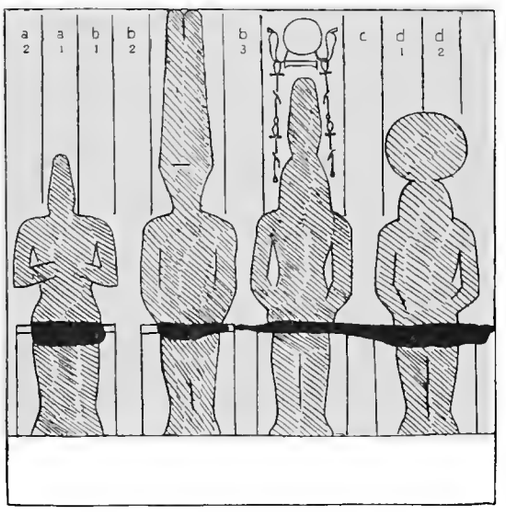


Fig. 59. — Sanctuary : East Wall (after L., *D.*, III, 184, *b*).

c. Accompanying king Ramses : ←

« King of Upper and Lower Egypt Usermare-Setepnere, son of Re Ramses-Meriamon. »

d. Accompanying Re-Harakhte in two lines : ← 1 2

« Utterance by Re-Harakhte, who is within the House-of-Meriamon-Ramses. »

Above the head of Ramses are the symbols ; from each uræus hang alternating -and -symbols (see fig. 59 which also shews the arrangement of the inscriptions).

The South Wall.

SCENE I (Pl. LXI; fig. 60).

Published : Gau, *Antiquités de la Nubie*, 52, 3.

Ramses ←, holding a -vase of ointment in his left hand, anoints Re-Harakhte who is seated →, with the little finger of his right hand which he has dipped in the unguent.

Text. *a.* Behind Ramses : ←

« Protection and life behind him ! »

b. Above Ramses : ← 1 2 « Usermare-Setepnere, Meriamon-Ramses. »

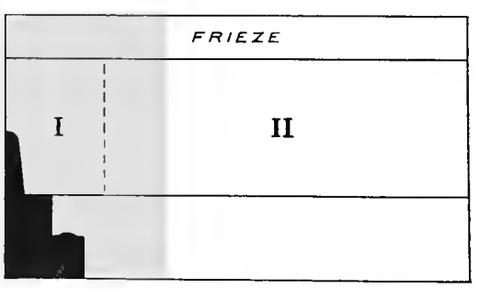


Fig. 60. — Sanctuary : South Wall. Scale 1 : 100.

c. Above Re-Harakhte in two lines : → 1 2 « Re-Harakhte, great god, lord of heaven. »

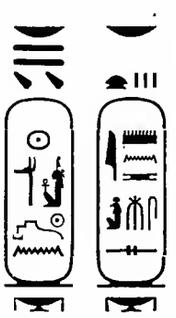
ARCHAEOLOGICAL DETAILS :

Ramses. Head-dress no. 17 C with above.
Robe no. 4 A (plain).
Re-Harakhte. Head-dress no. 6.
Robe no. 8 B.

SCENE II (Pls. LXII and LXIII; fig. 60).

Published : GAU, *Antiquités de la Nubie*, Pl. 52, 3; see CHAMP., *Notices*, I, 94.

Ramses ← offers incense and a libation before a -boat-shrine standing upon its -pedestal. The poles by which it was carried in procession and the sledge upon which it was dragged are all in place. Round about it (cf. north wall : scene I) stand tall flabellae, and tables bearing offerings and ceremonial vessels.



TEXT. *a*. Behind Ramses : «All protection and life behind him!»

b. Above Ramses in two lines : ←
«Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.»

c. Immediately in front of *b* in two lines : ← [1] sic (1) [2] «Offering incense and libation, wine, milk, everything good and pure, unto the king's *ka*[2].»

(1) CHAMP., wrongly reads .

(2) That Ramses should make offering to and adore his *ka* is by no means surprising in the light of certain passages in the *Pyramid Texts*, which have been fully discussed by BREASTED in his recently published book, *Development of Religion and Thought in Ancient Egypt*, p. 52-55, and by STEINDORFF, in *Ä. Z.*, 48, 152. These authorities have clearly shewn that the *ka* was *par excellence* a protecting genius (Schutzgottheit) who might be addressed in prayer as a god (Pyr. § 63). Thus in L., *D.*, III, 34, *b* the figure of Thutmose III's *ka*, who embraces that king, is as large as that of the god Amon, with whom he is associated on terms of practical equality (see STEINDORFF's remarks on this scene in *Ä. Z.*, 48, 158). There is a similarly large representation of Amenophis III's *ka* in L., *D.*, 78, *e*, and of that of king Eye in L., *D.*, III, 113, *a*. The divine rank of the *ka* is further illustrated by the formulae that often accompany him, such, for example, as (L., *D.*, III, 113, *a*); [] (L., *D.*, III, 21); see also L., *D.*, III, 20, *a*.

Since Ramses is offering libation and incense to the «king's *ka*» in front of a boat-shrine, we

d. In front of Ramses in two lines : ← 1 2 «Offering incense and a libation to his father.»

Archaeological details :

Ramses. Head-dress no. 14 B.

Robe no. 4 A.

He holds the usual -censer in his left hand, and in his right a -vase for libation from which the liquid issues in two streams on to a -shaped offering-stand.

The boat-shrine. The boat is quite usual and almost exactly like that in scene I : north wall. By the stern stand two tall fans, one -and the other shaped. At the bows is a large -flabella. Beyond the bows, but with the stalks resting on the carrying-poles, are three lotus flowers.

In front of the prow of the boat is a -table upon which lie -cakes of bread, -joints (?), baskets of fruit (?), and a small bouquet of lotus-flowers (cf. fig. 57, p. 93). Next to this, under the bows, is a -offering-slab on a -stand.

On either side of the pedestal which supports the boat is a -table. Upon the one on the west side are arranged four vases, shaped like canopic jars, with lids in the form of a hawk's head crowned with a disc (cf. fig. 58, p. 93). Upon the one on the east side are two -vases containing ointment and four -vases. Next to this table is a lath rack supporting a -shaped bowl containing -cakes of bread, a -joint and other provisions. Immediately behind it is a tall -bouquet of lotus-flowers.

THE FRIEZE (Fig. 60).

The frieze on the south as on the north wall, consists of a continuous line of inscription : ← (1) «Live the good god! ⟨Live⟩

may presume that the shrine contains an image of the *ka*, a thing not altogether unknown. De Morgan found a wooden statue of the *ka* of king Hor in that monarch's tomb at Dahshûr (see Steindorff, *Ä. Z.*, 48, 158).

(1) The sign faces ⟶ W.

Horus, strong bull, beloved of Mat, belonging to the two Crown-Goddesses, protecting Egypt, binding the foreign countries, Horus over the Ombite, strong of years, great of victories, king of Upper and Lower Egypt Usermare-Setepnere, son of Re Meriamon-Ramses, given life!»

The West Wall.

The space on either side of the door is very limited.

THE NORTH SIDE (Pl. LXIV, 2; fig. 61, N).

Published : see Champ., *Notices*, I, 94.

Ramses ←— stands holding a -vase for libation(?) (broken away) in his right hand and a -shaped object in his left.

Text. Behind Ramses : «Protection, life!»

Above Ramses : ←— «Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses.»

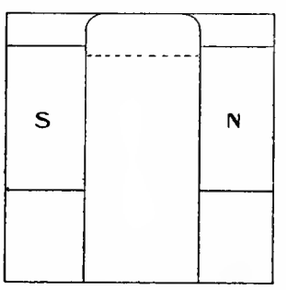


Fig. 61. — Sanctuary : West Wall. Scale 1 : 100.

Archaeological details :

Head-dress no. 17 A. with above it.

Robe no. 4 A.

According to the little sketch in Champ., *Notices*, I, 94, the king is ; but as the photograph plainly shews he is not holding a staff. The is much longer than the usual napkin or handkerchief[1], and looks more like the ceremonial brush held by the lector during part of the funeral rites (see Newberry, *Beni Hasan*, I, XVII).

THE SOUTH SIDE (Pl. LXIV, 1; fig. 61, S).

Published : see Champ., *Notices*, I, 94.

Ramses stands —→ holding a -vase for libation in his left, and a long napkin(?) in his right hand; above his head flies the tutelary vulture.

[1] The napkin is not confined to the king only nor to temple ceremonial (see for example Newberry, *Beni Hasan*, I, Pls. XIII and XXX (out-door scenes); Griffith, *Paheri*, Pls. IV, VI and VII

Text. Above Ramses : → [1] [2] « Lord of the Two Lands Usermare-Setepnere, lord of diadems Meriamon-Ramses. »

Archaeological details :

Head-dress no. 17 C.
Robe no. 4 A.
The vulture holds ♀ in her talons.

The Frieze.

NORTH OF THE DOOR (Fig. 61).

In a horizontal line : ← . . . . . « . . . . . beloved of Mut lady of heaven. »

SOUTH OF THE DOOR (Fig. 61).

In a horizontal line : → . . . . . « . . . . . Usermare-Setepnere, beloved of Amon-Re lord of Karnak. »

The architrave of the door is broken away (see fig. 61).

The Ceiling.

Down the whole central length of the ceiling there was a band of inscription of which only the eastern half is now preserved :

« All life, stability, and happiness! All health! All joy! Horus, strong bull, beloved of truth, protecting Egypt . . . . . »

(banquets); et passim). It is perhaps worth mentioning in this connection that it is a common custom among the modern Egyptian peasantry for the men, on gala days such as *el-ʿÎd el-Kebîr,* to carry a handkerchief in their hand. This they do out of doors as well as in the *mandara.*

(1) — is purely decorative and extends right across the band of signs from edge to edge. It merely divides the ka-name of Ramses from the preceding formula.

(2) The ☉ is ☉ in the original.

PART II.

INDEXES.

A. INDEX OF DIVINITIES.

DIVINITY.	POSITION IN TEMPLE.	CONSORT.	ASSOCIATES.	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
	First Pillared Hall, N. wall, Sc. I.			
	First Pillared Hall, E. wall, Sc. VI.			sic
	First Pillared Hall, architrave between Pillars 10 and 11, W. face.			
	First Pillared Hall, Pillar 10, S. face, Sc. I.			
	First Pillared Hall, Pillar 11, N. face, Sc. II.			
	First Pillared Hall, Pillar 11, S. face, Sc. I.			
Amon-Re.	Second Pillared Hall, North wall, Sc. II.	Isis.		
	Second Pillared Hall, East wall, Sc. III.	Mut.	Deified Ramses.	
	Second Pillared Hall, South wall, Sc. I.	Mut.	Thoth, Mont and Harsiese.	
	Second Pillared Hall, North aisle, Pillar 1, W. face.			
	Second Pillared Hall, North aisle, Pillar 2, S. face.			sic sic
	Second Pillared Hall, North aisle, Pillar 3, W. face.			sic.

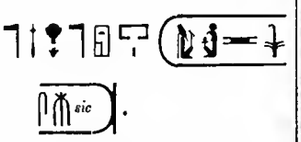
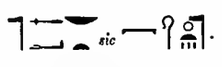
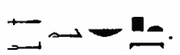
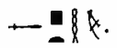
DIVINITY.	POSITION IN TEMPLE.	CONSORT.	ASSOCIATES.	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
Amon-Re.	Northern Side-Chapel, North wall, Sc. II.			
	Southern Side-Chapel, North wall, Sc. II.			
	Sanctuary, N. thickness of door.			
	Sanctuary, East wall.		Ptah, King Ramses and Re-Harakhte.	and
Atum.	First Pillared Hall, N. wall, Sc. II.			
	First Pillared Hall, Pillar 10, S. face, Sc. II.			
	First Pillared Hall, Pillar 12, S. face, Sc. I.			
	Second Pillared Hall, East wall, Sc. IV.		Mont, Shu, and Tefnut.	
	Second Pillared Hall, West wall, Sc. III.		Harsiese, Re-Harakhte and Iusaas.	
	Second Pillared Hall, North aisle, Pillar 2, N. face.			
	Second Pillared Hall, South aisle, Pillar 1, W. face.			
	Second Pillared Hall, South aisle, Pillar 3, N. face.			
	Northern Side-Chapel, North wall, Sc. I.			
	Door of Sanctuary, S. jamb, Sc. III.			
Harsiese.	Second Pillared Hall, East wall, Sc. I.		Osiris-Khentamenthes, Seth and Isis.	
	Second Pillared Hall, South wall, Sc. I.		Amon-Re, Mut, Thoth and Mont.	

DIVINITY.	POSITION IN TEMPLE.	CONSORT.	ASSOCIATES.	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
HARSIESE.	Second Pillared Hall, West wall, Sc. I.		Thoth.	
	Second Pillared Hall, West wall, Sc. III.		Atum, Re-Harakhte and Iusaas.	
	Southern Side-Chapel, South wall, Sc. I.		Osiris-Khentamenthes and Isis.	
HATHOR.	Second Pillared Hall, East wall, Sc. II.	Re-Harakhte.		
	First Pillared Hall, Pillar 9, N. face, Sc. II.			
	First Pillared Hall, Pillar 9, E. face, Sc. I.			(?).
	First Pillared Hall, Pillar 9, E. face, Sc. II.			
	Second Pillared Hall, North aisle, Pillar 1, E. face.			sic
	Second Pillared Hall, South aisle, Pillar 3, S. face.			
HORUS.	Northern Side-Chapel, North thickness of door.			(?).
	Northern Side-Chapel, East wall, Sc. I.			
	Northern Side-Chapel, East wall, Sc. II.			
	Southern Side-Chapel, North thickness of door.			(?) (?).
	Door of Sanctuary, N. jamb, Sc. III.			
	Door of Sanctuary, S. jamb, Sc. II.			
INIT.	Second Pillared Hall, North aisle, Pillar 3, N. face.			

DIVINITY.	POSITION IN TEMPLE.	CONSORT.	ASSOCIATES.	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
Isis.	Second Pillared Hall, North wall, Sc. II.	Amon-Re.		
	Second Pillared Hall, East wall, Sc. I.	Osiris-Khen-tamenthes.	Harsiese and Seth.	
	Second Pillared Hall, South aisle, Pillar 3, E. face.			
	Southern Side-Chapel, South wall, Sc. I.	Osiris-Khen-tamenthes.	Harsiese.	
Iusaas.	Second Pillared Hall, West wall, Sc. III.	Re-Harakhte.	Atum and Harsiese.	
Khnum.	First Pillared Hall, E. wall, Sc. III.			
	Second Pillared Hall, South aisle, Pillar 1, E. face.			(see p. 69).
Khons.	First Pillared Hall, Pillar 9, S. face, Sc. II.			
	First Pillared Hall, Pillar 11, E. face, Sc. I.			
	Second Pillared Hall, South aisle, Pillar 2, E. face.			
	Northern Side-Chapel, South wall, Sc. I.			
Menhit.	Second Pillared Hall, South aisle, Pillar 2, W. face.			
Mont.	First Pillared Hall, Pillar 10, E. face, Sc. I.			
	First Pillared Hall, Pillar 12, N. face, Sc. II.			
	Second Pillared Hall, East wall, Sc. IV.		Atum, Shu and Tefnut.	
	Second Pillared Hall, South wall, Sc. I.		Amon-Re, Mut, Thoth and Harsiese.	

DIVINITY.	POSITION IN TEMPLE.	CONSORT.	ASSOCIATES.	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
MONT.	Second Pillared Hall, North aisle, Pillar 3, E. face.			
	Second Pillared Hall, South aisle, Pillar 2, S. face.			
MUT.	First Pillared Hall, Pillar 10, N. face, Sc. II.			
	First Pillared Hall, Pillar 11, E. face, Sc. II.			
	Second Pillared Hall, East wall, Sc. III.	Amon-Re.	Deified Ramses.	
	Second Pillared Hall, South wall, Sc. I.	Amon-Re.	Thoth, Mont and Harsiese.	
	Second Pillared Hall, North aisle, Pillar 1, N. face.			
	Second Pillared Hall, South aisle, Pillar 3, W. face.			
	Northern Side-Chapel, South wall, Sc. II.			
NEFERTUM.	First Pillared Hall, Pillar 9, S. face, Sc. I.			
	First Pillared Hall, Pillar 11, N. face, Sc. I.			
ONURIS-SHU.	First Pillared Hall, South wall, Sc. I.			
	Second Pillared Hall, North aisle, Pillar 2, E. face.			sic
OSIRIS-KHEN-TAMENTHES.	Second Pillared Hall, East wall, Sc. I.	Isis.	Harsiese and Seth.	
	Southern Side-Chapel, South wall, Sc. I.	Isis.	Harsiese.	
PTAH.	First Pillared Hall, E. wall, Sc. IV.			
	First Pillared Hall, Pillar 12, N. face, Sc. I.			

DIVINITY.	POSITION IN TEMPLE.	CONSORT.	ASSOCIATES.	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
Ptah.	Second Pillared Hall, North wall, Sc. III.	Sekhmet.	Thoth.	
	Second Pillared Hall, North aisle, Pillar 1, S. face.			
	Southern Side-Chapel, North wall, Sc. I.			
	Sanctuary, N. wall, Sc. II.			
	Sanctuary, E. wall.		Amon-Re, Ramses and Re-Harakhte.	
Ptah-Tatenen.	Second Pillared Hall, North wall, Sc. III.			
Re.	Door of Northern Side-Chapel, architrave, Sc. I.			
	Door of Northern Side-Chapel, architrave, Sc. II.			
Re-Harakhte.	First Pillared Hall, N. wall, Sc. VII.			
	First Pillared Hall, E. wall, Sc. I.			
	First Pillared Hall, Pillar 11, S. face, Sc. II.			
	First Pillared Hall, Pillar 12, S. face, Sc. II.			
	Second Pillared Hall, East wall, Sc. II.	Hathor.		
	Second Pillared Hall, West wall, Sc. III.	Iusaas.	Harsiese and Atum.	
	Second Pillared Hall, North aisle, Pillar 3, S. face.			
	Second Pillared Hall, South aisle, Pillar 1, S. face.			

DIVINITY.	POSITION IN TEMPLE.	CONSORT.	ASSOCIATES.	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
Re-Harakhte.	Second Pillared Hall, South aisle, Pillar 2, N. face.			
	Northern Side-Chapel, North wall, Sc. III.			
	Southern Side-Chapel, architrave of door, Sc. I.			
	Southern Side-Chapel, architrave of door, Sc. II.			
	Southern Side-Chapel, North wall, Sc. III.			
	Southern Side-Chapel, South wall, Sc. II.			
	Door of Sanctuary, architrave, Sc. IV.			
	Door of Sanctuary, N. jamb, Sc. II.			
	Sanctuary, S. thickness of door.			
	Sanctuary, E. wall.		Amon-Re, Ramses and Ptah.	
	Sanctuary, S. wall, Sc. I.			
Sefkhet-Abwy.	Second Pillared Hall, West wall, Sc. II.			
Sekhmet.	First Pillared Hall, Pillar 10, N. face, Sc. I.			
	Second Pillared Hall, North wall, Sc. III.	Ptah	Thoth.	
Seth.	Second Pillared Hall, East wall, Sc. I.		Osiris-Khentamenthes, Harsiese and Isis.	
Shu.	Second Pillared Hall, East wall, Sc. IV.	Tefnut.	Mont and Atum.	

DIVINITY.	POSITION IN TEMPLE.	CONSORT.	ASSOCIATES.	ATTRIBUTES AND LOCALITIES CONNECTED WITH THE DIVINITY.
TEFNUT.	Second Pillared Hall, East wall, Sc. IV.	Shu.	Mont and Atum.	
THOTH.	First Pillared Hall, E. wall, Sc. V.			
	First Pillared Hall. Pillar 12, E. face, Sc. I.			
	Second Pillared Hall, North wall, Sc. III.		Ptah and Sekhmet.	
	Second Pillared Hall, South wall, Sc. I.		Amon-Re, Mut, Mont, and Harsiese.	
	Second Pillared Hall, West wall, Sc. I.		Harsiese.	
	Second Pillared Hall, South aisle, Pillar 1, N. face.			(?) (?) (?)
WERT-HKAW.	First Pillared Hall, Pillar 10, E. face, Sc. II.			
	Second Pillared Hall, North aisle, Pillar 2, W. face.			

B. INDEX OF HEAD-DRESSES.

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	Second Pillared Hall, S. aisle, Pillar 3, E. face.	»	LIV.
	Southern Side-Chapel, S. wall, Sc. I.	»	
1 B.	Second Pillared Hall, S. aisle, Pillar 2, W. face.	»	L, 3.
2 A.	First Pillared Hall, E. wall, Sc. VI	»	IX and X.
	Second Pillared Hall, N. aisle, Pillar 3, W. face.	»	XLVIII, 2.
	Northern Side-Chapel, N. wall, Sc. I.	»	
	Door of Sanctuary, S. jamb, Sc. III.	»	

NO.	PROVENANCE.	WEARER.	PLATE.
2 B.	First Pillared Hall, Pillar 9, E. face, Sc. I...	Ramses.	
2 C.	Second Pillared Hall, N. aisle, Pillar 1, N. face.	»	
3 A.	First Pillared Hall, N. wall, Sc. II.....	Atum.	V.
	First Pillared Hall, Pillar 10, S. face, Sc. II..	»	XXIII, 2.
	First Pillared Hall, Pillar 12, S. face, Sc. I..	»	
	Second Pillared Hall, W. wall, Sc. III.....	»	XXIX and XXX.
	Second Pillared Hall, N. aisle, Pillar 2, N. face.	»	
	Second Pillared Hall, S. aisle, Pillar 1, W. face.	»	XLIX.
	Second Pillared Hall, S. aisle, Pillar 3, N. face.	»	LIII, 2.
	Door of Sanctuary, S. jamb, Sc. III.....	»	
3 B.	First Pillared Hall, E. wall, Sc. I.....	Ramses.	VI and VII.
	First Pillared Hall, Pillar 9, E. face, Sc. II..	»	
	Northern Side-Chapel, S. wall, Sc. II.....	»	
3 D.	First Pillared Hall, Pillar 9, N. face, Sc. I..	Horus.	
	First Pillared Hall, Pillar 9, N. face, Sc. II..	»	
	First Pillared Hall, Pillar 9, E. face, Sc. I...	»	
	First Pillared Hall, Pillar 9, E. face, Sc. II..	»	
	First Pillared Hall, Pillar 12, E. face, Sc. II.	»	XXVII.
	Second Pillared Hall, S. wall, Sc. I.....	Harsiese.	XXXIX and XL.
	Second Pillared Hall, W. wall, Sc. I.....	»	XLIII.
	Second Pillared Hall, W. wall, Sc. III.....	»	XXIX and XXX.
	Second Pillared Hall, N. aisle, Pillar 1, E. face.	Horus.	XLV, 2.
	Second Pillared Hall, S. aisle, Pillar 3, S. face.	»	LIII, 3.
	Northern Side-Chapel, N. thickness of door..	»	
	Northern Side-Chapel, E. wall, Sc. I.....	»	
	Northern Side-Chapel, E. wall, Sc. II.....	»	
	Southern Side-Chapel, N. thickness of door..	»	
	Southern Side-Chapel, S. wall, Sc. I.....	Harsiese.	
	Door of Sanctuary, N. jamb, Sc. III.....	Horus.	
3 E.	First Pillared Hall, Pillar 12, E. face, Sc. II.	Ramses.	XXVII.
	Southern Side-Chapel, N. wall, Sc. II.....	»	
3 F.	Second Pillared Hall, S. aisle, Pillar 1, S. face.	»	LI.
	Southern Side-Chapel, N. wall, Sc. III.....	»	
3 G.	First Pillared Hall, Pillar 10, N. face, Sc. II.	Mut.	XXII, 2.
	First Pillared Hall, Pillar 11, E. face, Sc. II.	»	XXV, 2.
	Second Pillared Hall, E. wall, Sc. III.....	»	XXXVII.
	Second Pillared Hall, S. wall, Sc. I.....	»	XXXIX and XL.
	Second Pillared Hall, N. aisle, Pillar 1, N. face.	»	
	Second Pillared Hall, S. aisle, Pillar 3, W. face.	»	LIII, 1.
	Northern Side-Chapel, S. wall, Sc. II.....	»	
4.	First Pillared Hall, N. wall, Sc. VII.....	Ramses.	V.
	First Pillared Hall, E. wall, Sc. III.....	»	VIII.

NO.	PROVENANCE.	WEARER.	PLATE.
	First Pillared Hall, E. wall, Sc. V.....	Ramses.	VII, 2.
	First Pillared Hall, Pillar 9, S. face, Sc. II..	"	XXI, 2.
	First Pillared Hall, Pillar 10, E. face, Sc. I..	"	XXIII, 1.
	First Pillared Hall, Pillar 10, S. face, Sc. II.	"	XXIII, 2.
	First Pillared Hall, Pillar 11, N. face, Sc. II.	"	XXIV, 2.
	First Pillared Hall, Pillar 11, E. face, Sc. I..	"	XXV, 1.
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	First Pillared Hall, Pillar 12, S. face, Sc. II.	"	
	Second Pillared Hall, N. wall, Sc. I.....	"	XXXI and XXXII.
	Second Pillared Hall, N. wall, Sc. III.....	"	XXXIII and XXXIV.
	Second Pillared Hall, E. wall, Sc. II.....	"	XXXVI.
	Second Pillared Hall, E. wall, Sc. III.....	"	XXXVII.
	Second Pillared Hall, S. wall, Sc. II.....	"	XLI and XLII.
	Second Pillared Hall, W. wall, Sc. II.....	"	XLIV.
	Second Pillared Hall, N. aisle, Pillar 1, W. face.	"	XLV, 1.
	Second Pillared Hall, N. aisle, Pillar 2, E. face.	"	XLVI, 3.
	Second Pillared Hall, N. aisle, Pillar 2, S. face.	"	XLVIII, 1.
	Second Pillared Hall, S. aisle, Pillar 1, E. face.	"	L, 2.
	Second Pillared Hall, S. aisle, Pillar 2, N. face.	"	LII, 1.
	Second Pillared Hall, S. aisle, Pillar 3, W. face.	"	LIII, 1.
	Northern Side-Chapel, N. wall, Sc. III.....	"	
	Northern Side-Chapel, S. wall, Sc. I.....	"	
	Southern Side-Chapel, N. wall, Sc. I.....	"	
	Southern Side-Chapel, E. wall, Sc. I.....	"	
	Southern Side-Chapel, E. wall, Sc. II.....	"	LV.
	Southern Side-Chapel, S. wall, Sc. II.....	"	
	Door of Sanctuary, S. jamb, Sc. II.....	"	
	Sanctuary, N. thickness of door.....	"	
	Sanctuary, N. wall, Sc. I.....	"	LVII.
5.	First Pillared Hall, Pillar 10, N. face, Sc. I..	Sekhmet.	XXII, 1.
	First Pillared Hall, Pillar 10, E. face, Sc. II.	Wert-hkaw.	XXIII, 2.
	Second Pillared Hall, N. wall, Sc. III.....	Sekhmet.	XXXIII and XXXIV.
	Second Pillared Hall, N. aisle, Pillar 2, W. face.	Wert-hkaw.	XLVI, 2.
	Second Pillared Hall, S. aisle, Pillar 2, W. face.	Menhit.	L, 3.
6.	First Pillared Hall, E. wall, Sc. I.....	Re-Harakhte.	VI and VII.
	First Pillared Hall, Pillar 11, S. face, Sc. II.	"	XXVI, 2.
	First Pillared Hall, Pillar 12, S. face, Sc. II.	"	
	Second Pillared Hall, E. wall, Sc. II.....	"	XXXVI.
	Second Pillared Hall, N. aisle, Pillar 3, S. face.	"	XLVIII, 3.
	Second Pillared Hall, S. aisle, Pillar 1, S. face.	"	LI.
	Second Pillared Hall, S. aisle, Pillar 2, N. face.	"	LII, 1.
	Door of Northern Side-Chapel, architrave, Sc. I.	Re.	XXXV.

NO.	PROVENANCE.	WEARER.	PLATE.
	Northern Side-Chapel, N. wall, Sc. III	Re-Harakhte.	
	Door of Southern Side-Chapel, architrave, Sc. I.	»	XXXVIII.
	Door of Southern Side-Chapel, architrave, Sc. II.	»	XXXVIII.
	Southern Side-Chapel, N. wall, Sc. III	»	
	Southern Side-Chapel, S. wall, Sc. II.	»	
	Door of Sanctuary, N. jamb, Sc. II	»	
	Sanctuary, S. thickness of door.	»	
	Sanctuary, S. wall, Sc. I	»	
7.	First Pillared Hall, Pillar 9, S. face, Sc. II..	Khons.	XXI, 2.
	First Pillared Hall, Pillar 11, E. face, Sc. I..	»	XXV, 1.
	Second Pillared Hall, S. aisle, Pillar 2, E. face.	»	LII, 2.
	Northern Side-Chapel, S. wall, Sc. I.	»	
8 A.	Second Pillared Hall, N. aisle, Pillar 3, N. face.	Init.	
	Second Pillared Hall, S. aisle, Pillar 3, E. face.	Isis.	LIV.
	Southern Side-Chapel, S. wall, Sc. I.	»	
8 B.	Second Pillared Hall, N. wall, Sc. II.	»	XXXII and XXXIII.
9.	First Pillared Hall, E. wall, Sc. V.	Thoth.	VII, 2.
	First Pillared Hall, Pillar 12, E. face, Sc. I..	»	XXVII.
	Second Pillared Hall, S. wall, Sc. I	»	XXXIX and XL.
10.	First Pillared Hall, S. wall, Sc. I.	Onuris-Shu.	XX, 1.
	Second Pillared Hall, N. aisle, Pillar 2, E. face.	»	XLVI, 3.
11.	First Pillared Hall, N. wall, Sc. I.	Amon-Re.	III.
	First Pillared Hall, E. wall, Sc. VI.	»	IX and X.
	First Pillared Hall, Pillar 10, S. face, Sc. I..	»	XXIII, 2.
	First Pillared Hall, Pillar 11, N. face, Sc. II.	»	XXIV, 2.
	First Pillared Hall, Pillar 11, S. face, Sc. I..	»	XXVI, 1.
	Second Pillared Hall, N. wall, Sc. II.	»	XXXII and XXXIII.
	Second Pillared Hall, E. wall, Sc. III	»	XXXVII.
	Second Pillared Hall, S. wall, Sc. I.	»	XXXIX and XL.
	Second Pillared Hall, N. aisle, Pillar 1, W. face.	»	XLV, 1.
	Second Pillared Hall, N. aisle, Pillar 2, S. face.	»	XLVIII, 1.
	Second Pillared Hall, N. aisle, Pillar 3, W. face.	»	XLVIII, 2.
	Northern Side-Chapel, N. wall, Sc. II	»	
	Southern Side-Chapel, N. wall, Sc. II	»	
	Sanctuary, N. thickness of door.	»	
12.	Second Pillared Hall, E. wall, Sc. II.	Hathor.	XXXVI.
13.	First Pillared Hall, Pillar 10, E. face, Sc. I..	Mont.	XXIII, 1.
	First Pillared Hall, Pillar 12, N. face, Sc. II.	»	XXVII.
	Second Pillared Hall, S. wall, Sc. I.	»	XXXIX and XL.
	Second Pillared Hall, N. aisle, Pillar 3, E. face.	»	XLVII.
	Second Pillared Hall, S. aisle, Pillar 2, S. face.	»	LII, 3.
14 A.	First Pillared Hall, Pillar 11, S. face, Sc. I..	Ramses.	XXVI, 1.

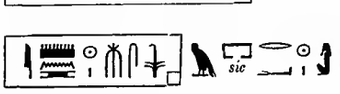
NO.	PROVENANCE.	WEARER.	PLATE.
	Second Pillared Hall, N. wall, Sc. II (with streamers like no. 4)	Ramses.	XXXII and XXXIII.
	Second Pillared Hall, E. wall, Sc. III	Deified Ramses.	XXXVII.
	Second Pillared Hall, S. aisle, Pillar 1, W. face.	Ramses.	XLIX.
	Second Pillared Hall, N. aisle, Pillar 3, S. face.	»	LIII, 3.
?	Door of Sanctuary, N. jamb, Sc. III	»	
14 B.	Second Pillared Hall, N. aisle, Pillar 1, E. face.	Ramses	XLV, 2.
	Second Pillared Hall, N. aisle, Pillar 3, N. face.	»	
	Second Pillared Hall, S. aisle, Pillar 2, E. face.	»	LII, 2.
	Second Pillared Hall, S. aisle, Pillar 2, S. face.	»	LII, 3.
?	Northern Side-Chapel, E. wall, Sc. I	»	
	Northern Side-Chapel, S. wall, Sc. III	Deified Ramses.	
	Southern Side-Chapel, N. thickness of door (see p. 83)	Ramses.	
	Southern Side-Chapel, S. wall, Sc. I	Osiris.	
	Sanctuary, S. thickness of door	Ramses.	
	Sanctuary, S. wall, Sc. II	»	
14 C.	Second Pillared Hall, N. aisle, Pillar 2, W. face.	»	XLVI, 2.
	Second Pillared Hall, N. aisle, Pillar 3, E. face.	»	XLVII.
14 D.	First Pillared Hall, Pillar 11, E. face, Sc. II	»	XXV, 2.
	Second Pillared Hall, W. wall, Sc. III	»	XXIX and XXX.
14 E.	Second Pillared Hall, S. wall, Sc. I	»	XXXIX and XL.
14 F.	First Pillared Hall, N. wall, Sc. VII	Re-Harakhte.	V.
15.	First Pillared Hall, E. wall, Sc. III	Khnum.	VIII.
	Second Pillared Hall, S. aisle, Pillar 1, E. face.	»	L, 2.
16.	Second Pillared Hall, W. wall, Sc. II	Sefkhet-Abwy.	XLIV.
17 A.?	First Pillared Hall, S. wall, Sc. I	Ramses.	XX, 1.
	First Pillared Hall, Pillar 9, N. face, Sc. I	»	
	First Pillared Hall, Pillar 9, S. face, Sc. I	»	XX, 2.
	First Pillared Hall, Pillar 10, N. face, Sc. I	»	XXII, 1.
	First Pillared Hall, Pillar 12, N. face, Sc. II	»	XXVII.
	First Pillared Hall, Pillar 12, S. face, Sc. I	»	
	Second Pillared Hall, N. aisle, Pillar 2, N. face.	»	
	Sanctuary, W. wall, N. of door	»	LXIV, 2.
17 B.	Second Pillared Hall, N. aisle, Pillar 1, S. face.	»	XLVI, 1.
	Second Pillared Hall, N. aisle, Pillar 3, S. face.	»	XLVIII, 3.
	Second Pillared Hall, S. aisle, Pillar 1, N. face.	»	L, 1.
	Second Pillared Hall, S. aisle, Pillar 3, N. face.	»	LIII, 2.
	Door of Northern Side-Chapel, architrave, Sc. I.	»	XXXV.
17 B.	Northern Side-Chapel, W. wall, N. of door	»	
	Northern Side-Chapel, W. wall, S. of door	»	
	Door of Southern Side-Chapel, architrave, Sc. I.	»	

NO.	PROVENANCE.	WEARER.	PLATE.
17 B.	Door of Southern Side-Chapel, architrave, Sc. II.	Ramses.	
	Southern Side-Chapel, W. wall, S. of door . . .	"	
	Southern Side-Chapel, E. wall, Sc. I	Deified Ramses.	
	Southern Side-Chapel, E. wall, Sc. II	"	LV.
17 C.	First Pillared Hall, Pillar 12, N. face, Sc. I . .	Ramses.	XXVII.
	Second Pillared Hall, N. wall, Sc. I	" (as high priest).	XXXI and XXXII.
	Second Pillared Hall, S. wall, Sc. II	Ramses (as high priest).	XLI and XLII.
	Sanctuary, N. wall, Sc. II	Ramses.	LX.
	Sanctuary, S. wall, Sc. I	"	LXI.
	Sanctuary, W. wall, S. of door	"	LXIV, 1.
17 D.	Northern Side-Chapel, N. thickness of door . .	"	
17 E.	Second Pillared Hall, W. wall, Sc. I	"	XLIII.
17 F.	Sanctuary, N. wall, Sc. I	Deified Ramses.	LX.
17 G.	First Pillared Hall, E. wall, Sc. IV	Ramses.	VII, 2.
	First Pillared Hall, Pillar 12, E. face, Sc. I . .	"	XXVII.
18.	First Pillared Hall, E. wall, Sc. IV	Ptah.	VII, 2.
	First Pillared Hall, Pillar 12, N. face, Sc. I . .	"	XXVII.
	Second Pillared Hall, N. wall, Sc. III	"	XXXIII and XXXIV.
	Second Pillared Hall, N. aisle, Pillar 1, S. face.	"	XLVI, 1.
	Southern Side-Chapel, N. wall, Sc. I	"	
	Sanctuary, N. wall, Sc. II	"	
19.	Second Pillared Hall, N. wall, Sc. III	Thoth.	XXXIII and XXXIV.
	Second Pillared Hall, S. aisle, Pillar 1, N. face.	"	L, 1.
20.	Second Pillared Hall, W. wall, Sc. III	Iusaas.	XXIX and XXX.
21.	First Pillared Hall, Pillar 9, S. face, Sc. I . . .	Nefertum.	XX, 2.
	First Pillared Hall, Pillar 11, N. face, Sc. I . .	"	XXIV, 1.
Atef-crown with horns like no. 14 F and with above it.			
	First Pillared Hall, Pillar 10, E. face, Sc. II.	Ramses.	XXIII, 1.

C. VARIATIONS IN THE WRITING OF THE NAME OF THE TEMPLE.

1. House-of-Meriamon-Ramses-in-the-House-of-Re.

First Pillared Hall, N. wall, Sc. VII, *f*, p. 8.

 Second Pillared Hall, N. aisle, Pillar 2, E. face, *e*, p. 63.

Second Pillared Hall, S. aisle, Architrave of Pillars, N. face, p. 73.

Northern Side-Chapel, N. wall, Sc. III, *b*, p. 78.

2. House-of-Ramses-in-the-House-of-Re.

First Pillared Hall, Pillar 10, S. face, Sc. I, *d*, p. 31.

3. House-of-Meriamon-Ramses.

First Pillared Hall, Pillar 11, E. face, Inscription below, Sc. II, p. 34.

Sanctuary, E. wall, *d*, p. 96.

4. Temple-of-Meriamon-Ramses-in-the-House-of-Re.

sic First Pillared Hall, E. wall, Sc. VI, *g*, p. 13.

Second Pillared Hall, E. wall, Sc. III, *c*, p. 49.

sic *sic* *sic* Second Pillared Hall, N. aisle, Pillar 2, S. face, *c*, p. 64.

5. Temple-of-Ramses-in-the-House-of-Re.

First Pillared Hall, E. wall, Sc. I, *g*, p. 10.

6. Temple-of-Meriamon-Ramses.

sic Second Pillared Hall, S. aisle, Pillar 2, N. face, *b*, p. 70.

7. Temple-of-Ramses.

First Pillared Hall, E. wall, Sc. V, *d*, p. 12.

D. THE CARTOUCHES OF KING RAMSES.

1.

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» » » » Sc. VII	7
» » » E. wall, Sc. VI	13

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" " " " E. face, Sc. II 26
" " " Pillar 10, W. face, N. and S. side of Osirid statue 28
" " " Pillar 11, W. face, S. side of Osirid statue 32
" " " Pillar 12, W. face, N. and S. side of Osirid statue 36
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" " " N. aisle, Pillar 2, W. face 62
" " " N. aisle, Pillar 2, E. face 63
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" " " S. aisle, Pillar 1, E. face 69
" " " S. aisle, Pillar 3, N. face 72
" " " S. aisle, Pillar 3, E. face 72
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» » » Pillar 11, E. face, Sc. II 34
» » » Pillar 12, E. face, Sc. II 38
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» » » W. wall, Sc. II 57
» » » W. wall, Sc. III 58
» » » N. aisle, Pillar 1, E. face 61
» » » N. aisle, Pillar 3, E. face 65
» » » N. aisle, Pillar 3, S. face 65
» » » S. aisle, Pillar 2, W. face 70
» » » S. aisle, Pillar 2, N. face 70
» » » S. aisle, Pillar 3, W. face 71

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Second Pillared Hall, N. wall, Sc. III 46
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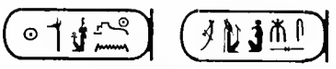
10. 

Second Pillared Hall, S. aisle, Architrave of Pillars, N. face 73

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" " " Pillar 12, S. face, Sc. II 39
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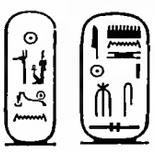
12. 

First Pillared Hall, E. wall, Sc. III 11
" " " Pillar 9, N. face, Sc. I 25
" " " Pillar 9, S. face, Sc. I 27
" " " Pillar 9, S. face, Sc. II 27
" " " Pillar 10; N. face, Sc. I 29
" " " Pillar 10, E. face, Sc. I 30
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Sanctuary, Thickness of Door, S. wall 91
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14.

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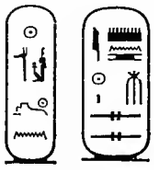
15. 

Second Pillared Hall, N. aisle, Pillar 2, N. face. 62
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" " " S. wall, Sc. I. 80
" " " S. wall, Sc. II 80
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" " " E. wall, Sc. I. 85
" " " S. wall, Sc. I. 87
" " " S. wall, Sc. II. 88

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" " " Pillar 11, S. face, Beneath Sc. II (horizontal). 35
" " " Pillar 12, N. face, Sc. I. 36
" " " Pillar 12, E. face, Sc. I. 37
" " " Pillar 12, E. face, Beneath Sc. II. 39
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» » » S. aisle, Pillar I, W. face 68
» » » S. aisle, Pillar I, S. face 69
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Door of Southern Side-Chapel, S. Jamb 82
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Sanctuary, W. wall, S. of Door, Frieze (horizontal) 100

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22.

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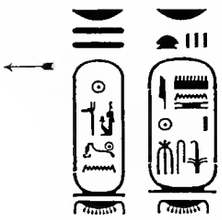
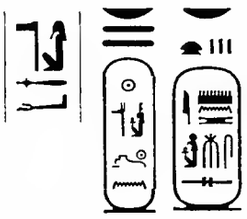
E. THE CARTOUCHES AND ATTRIBUTES OF THE DEIFIED RAMSES.



Sanctuary, N. wall, Sc. I 92



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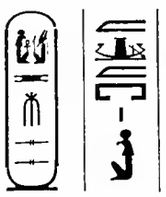

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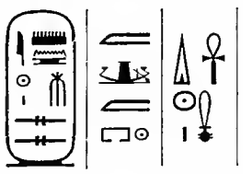

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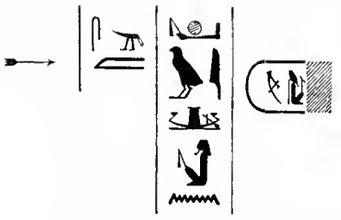

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CORRIGENDA.

Page 3, l. 16. *In some copies of the volume instead of :* routed out and their return prevented, *read :* routed out; their return has been prevented.
Page 5, l. 15, *instead of :* Scene II, *read :* Scene III [1].
Page 19, l. 19, *instead of :* about his legs, *read :* below his knees.
Page 57. After paragraph *c* add :

d. In front of Sefkhet-abwy : « Thou hast received eternity as king of the Two Lands. »

Plate XXV. *In front of :* Second Pillared Hall : Frieze, *insert :* 2.
Plate XXXV. *Instead of :* Nhorthern, *read :* Northern.
Plate LV. *Instead of :* Northern Side-Chapel : East Wall : Scene I, *read :* Southern Side-Chapel : East Wall : Scene II.

[1] See p. 6, ll. 12, 13 and 14, and see fig. 1.

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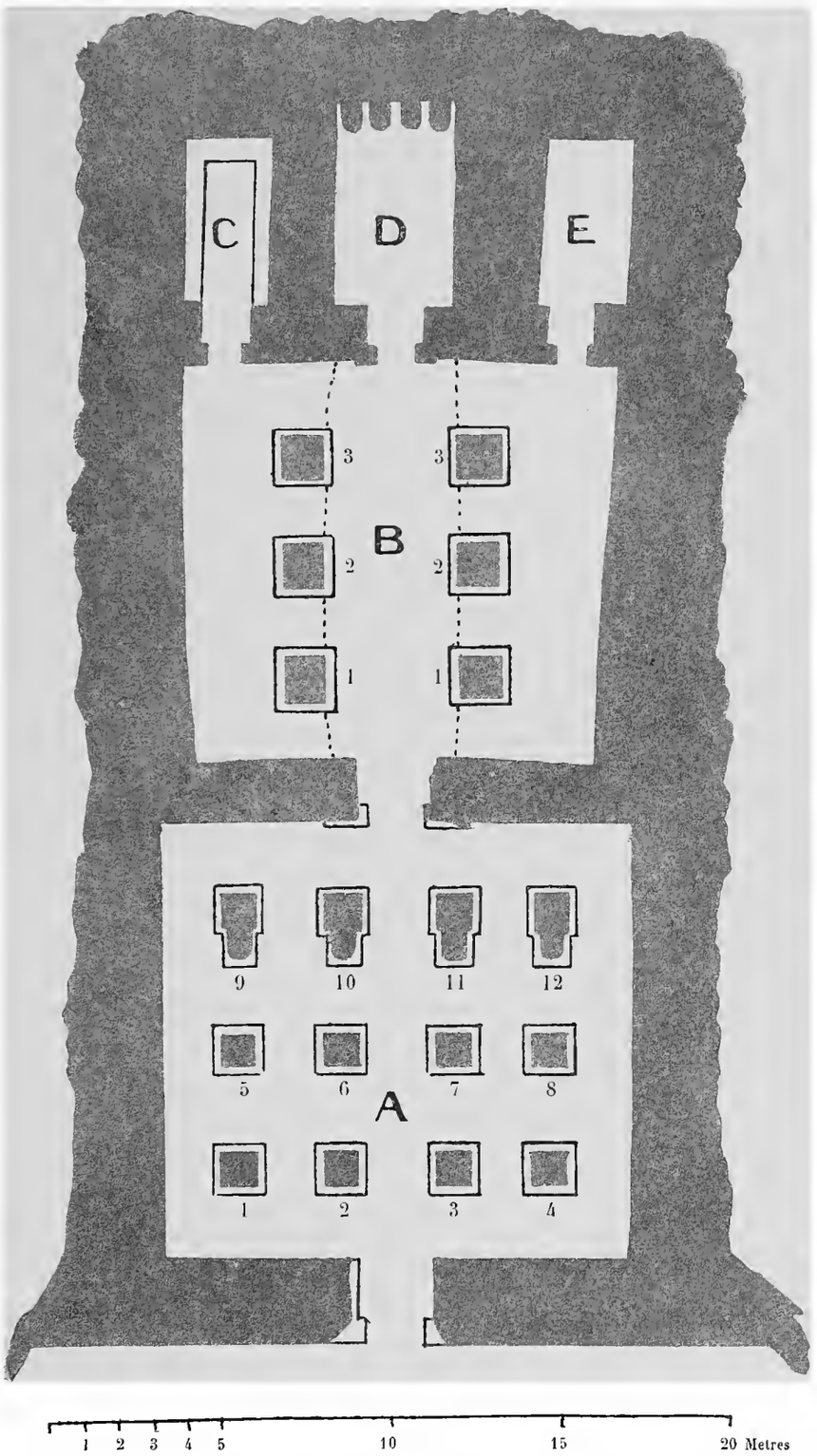

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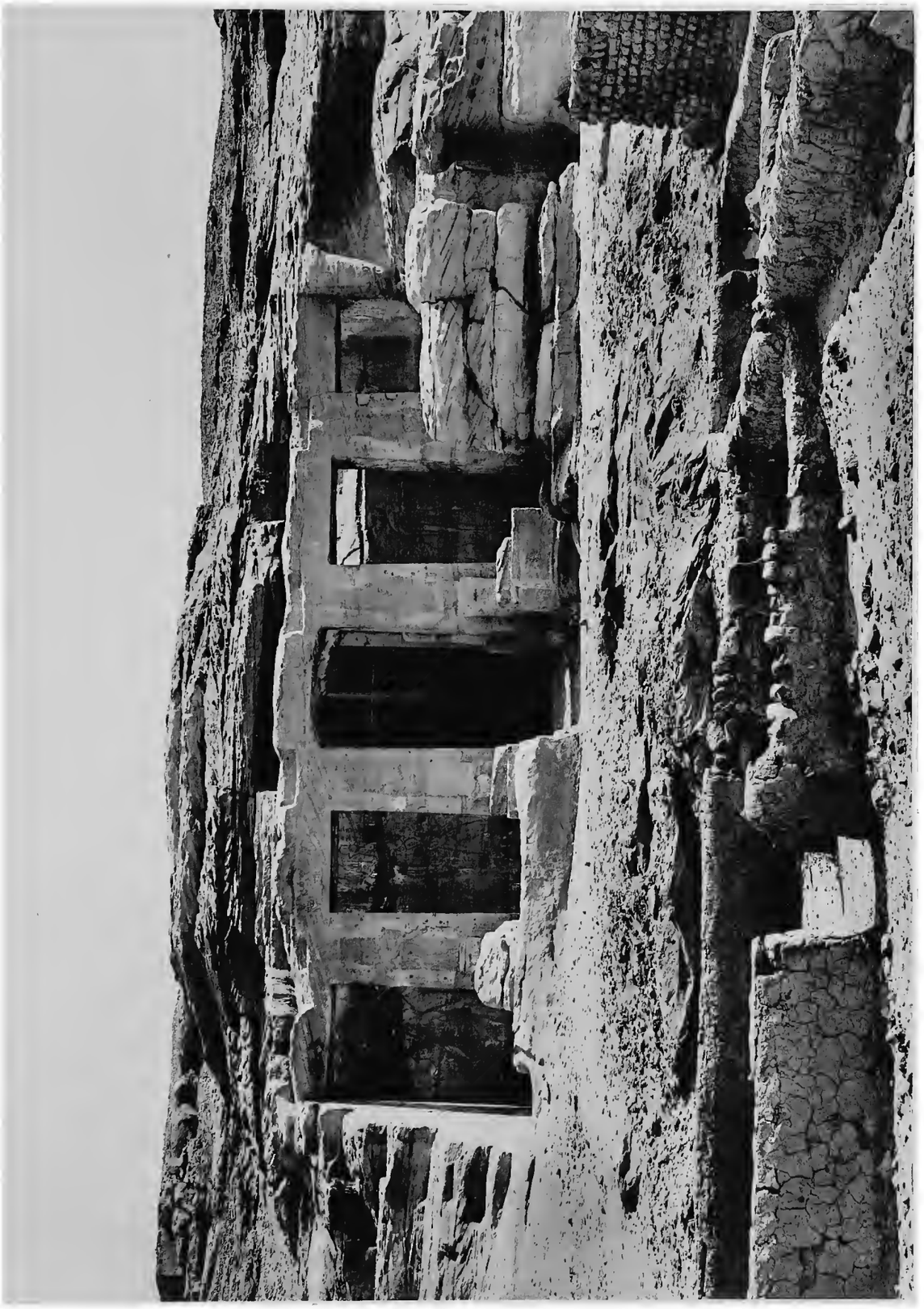
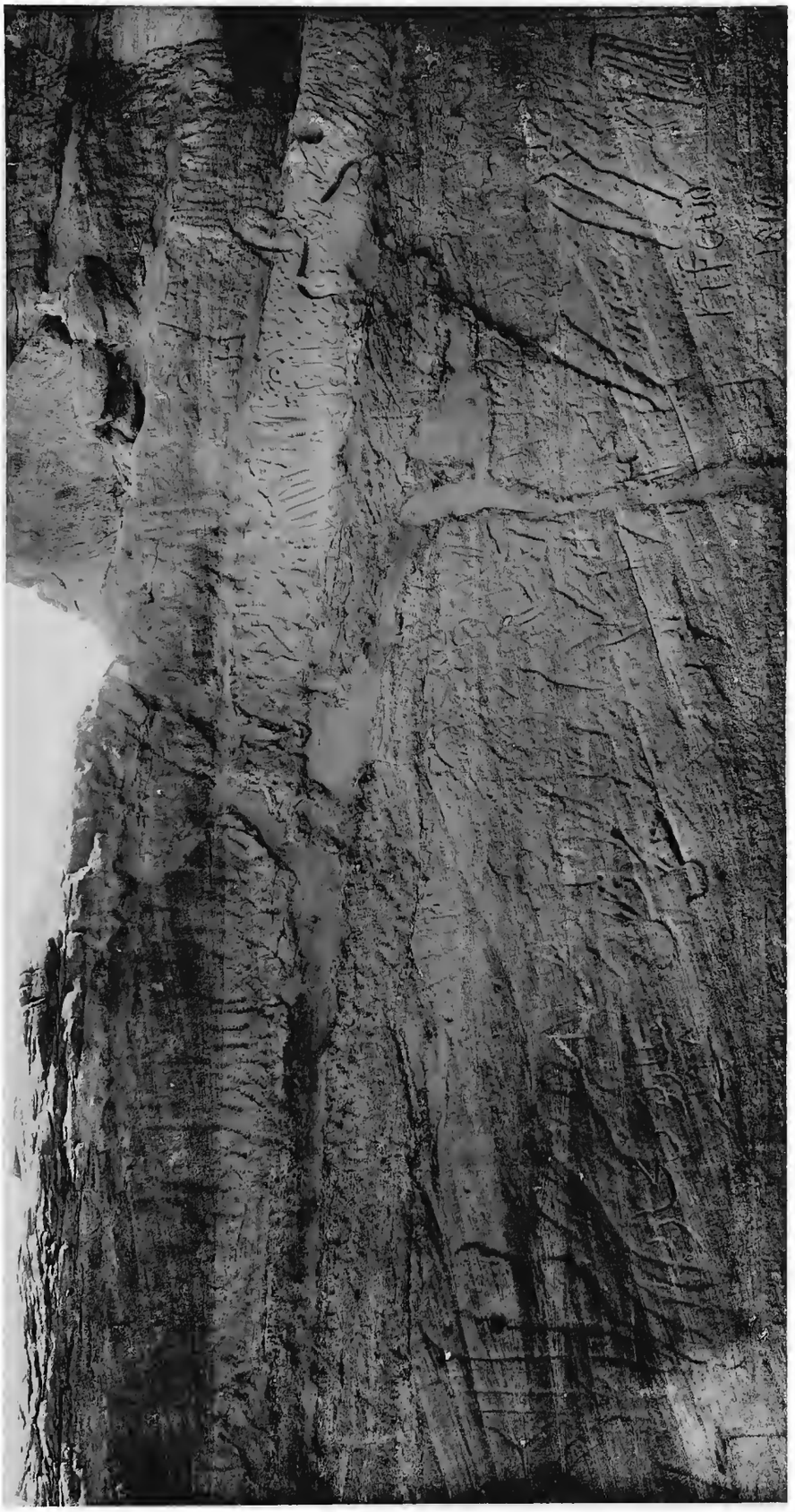
B. — Second Pillared Hall.
C. — Northern Side-Chapel.
D. — Sanctuary.
E. — Southern Side-Chapel.



General View of the Temple.

First Pillared Hall : North Wall.



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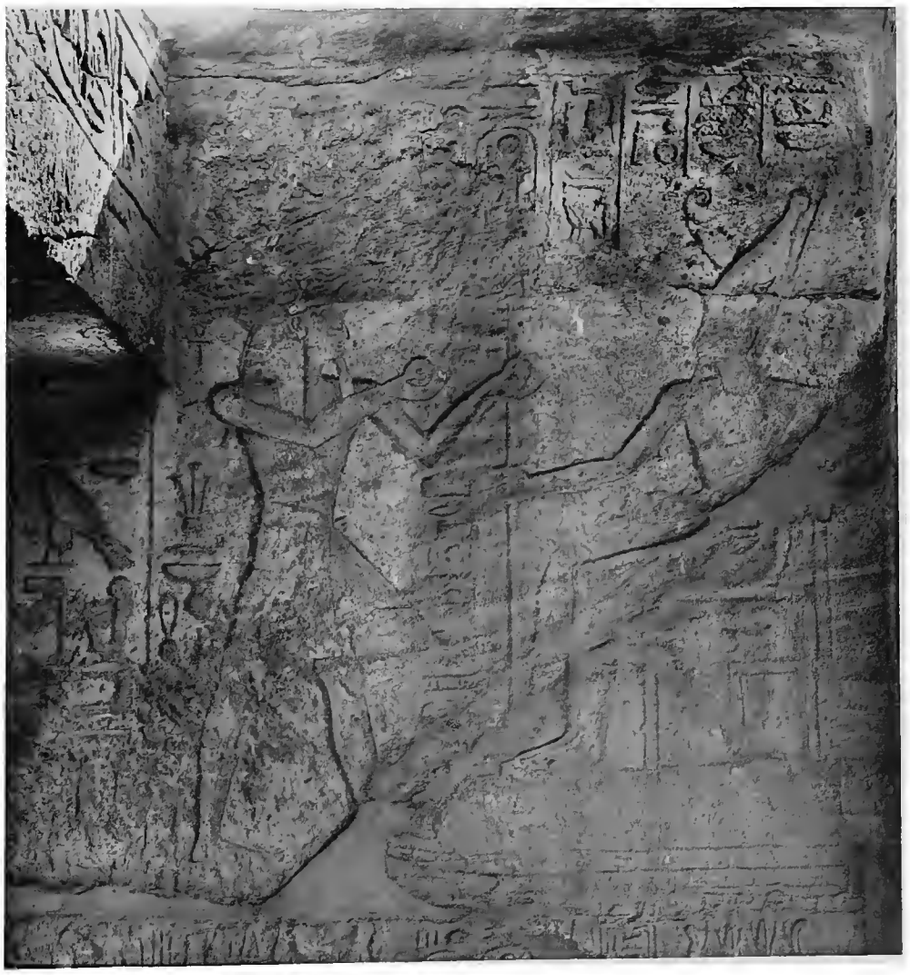

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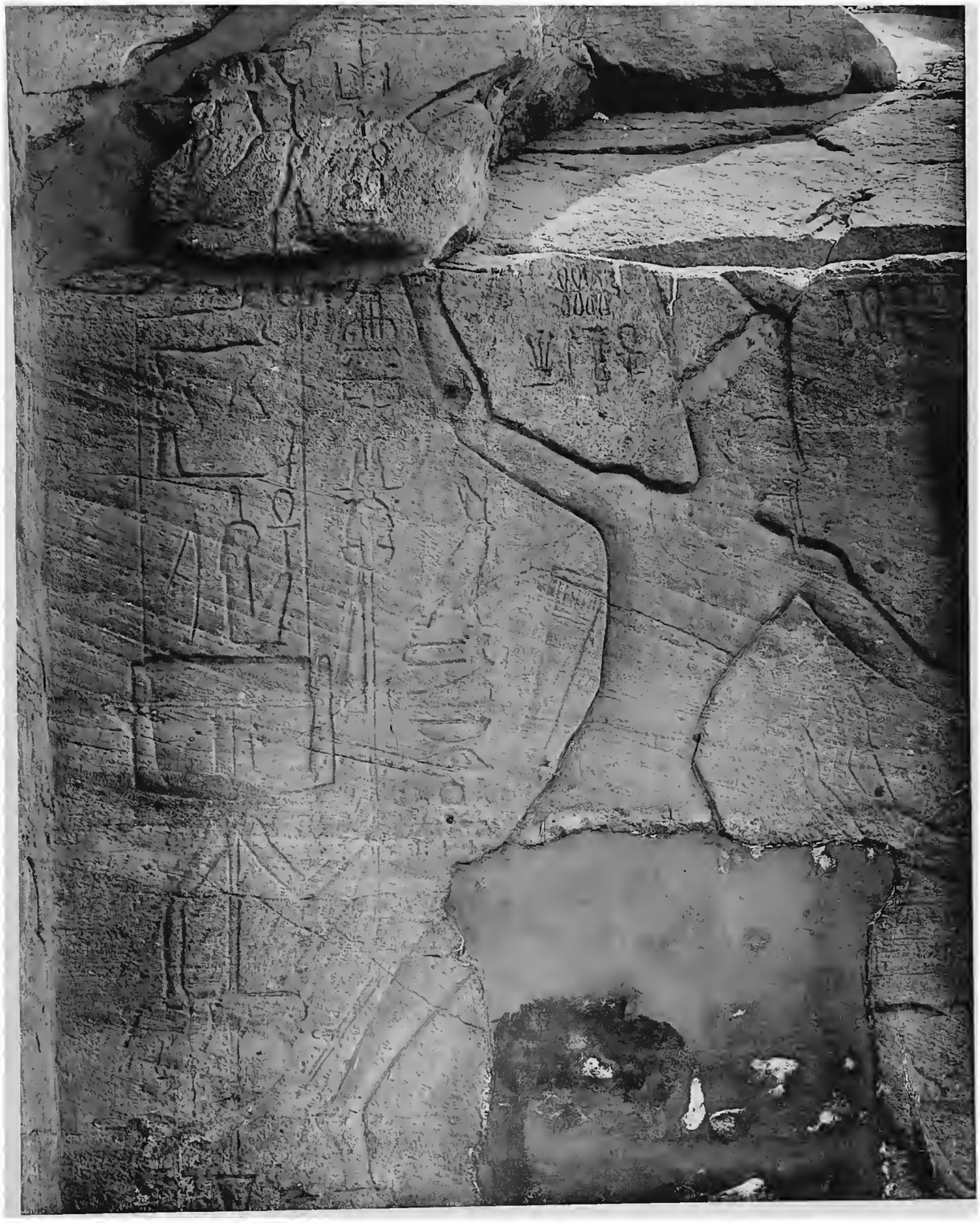

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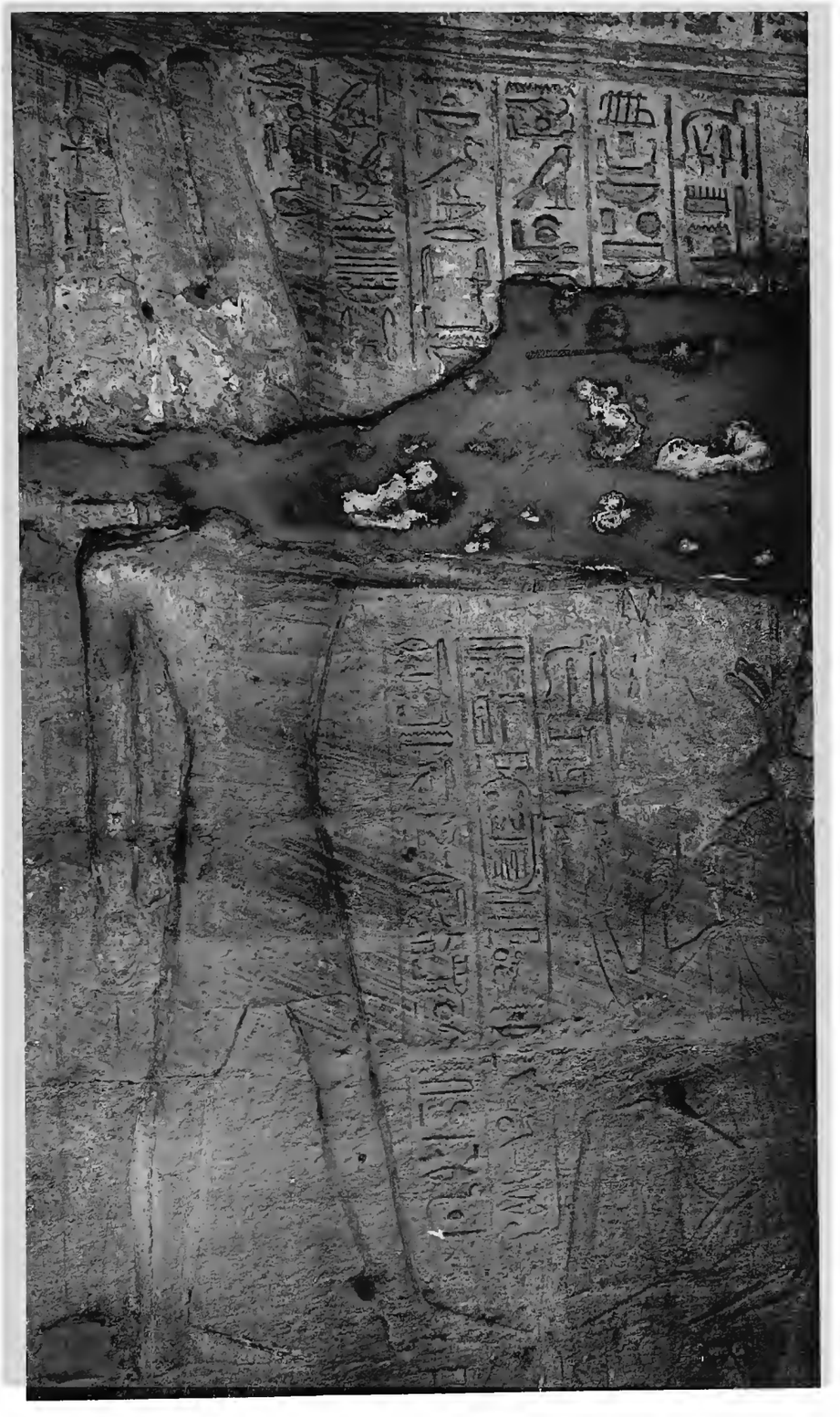

First Pillared Hall : East Wall : Scene VI.

First Pillared Hall : East Wall : Scene VI.

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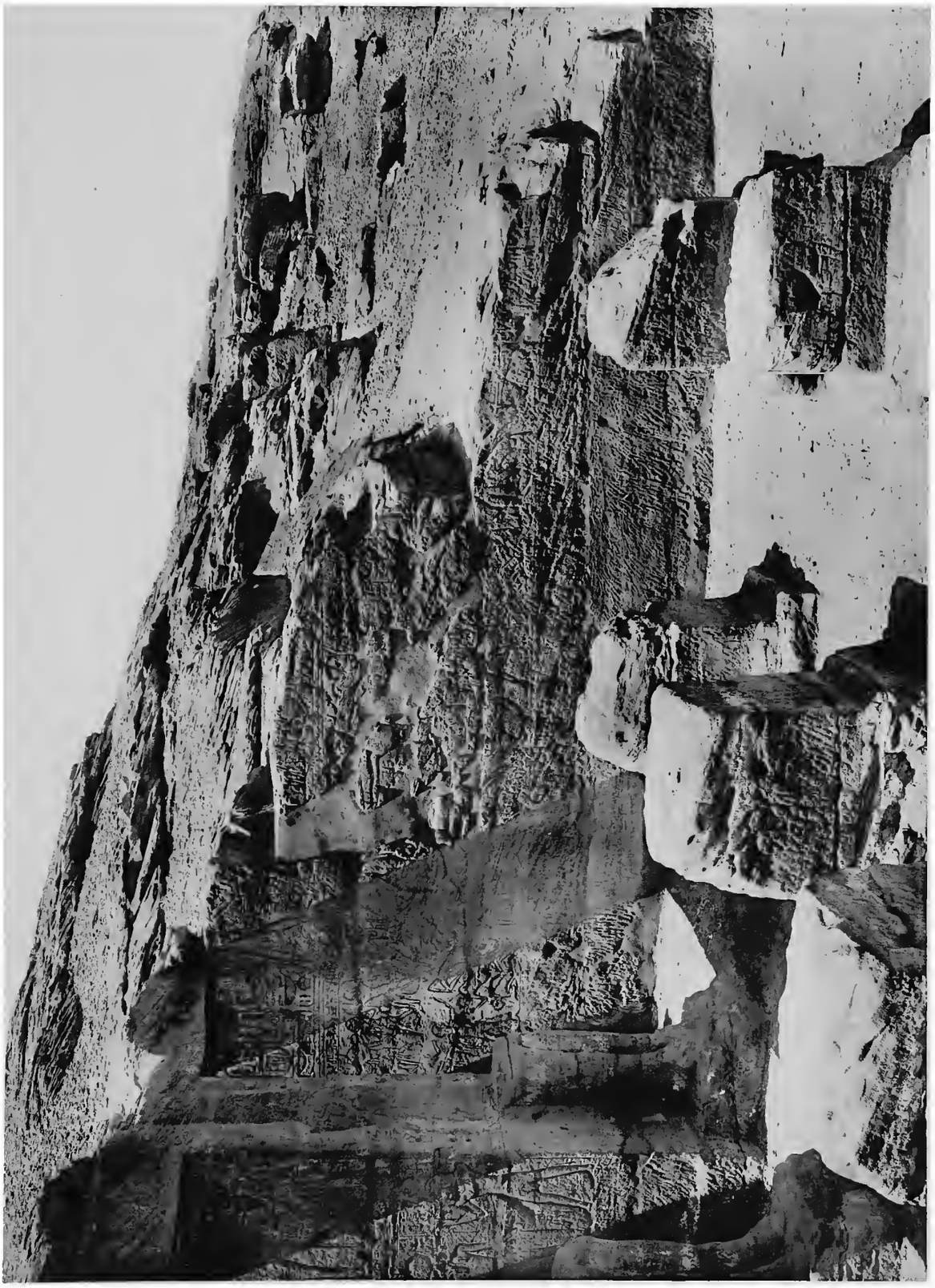

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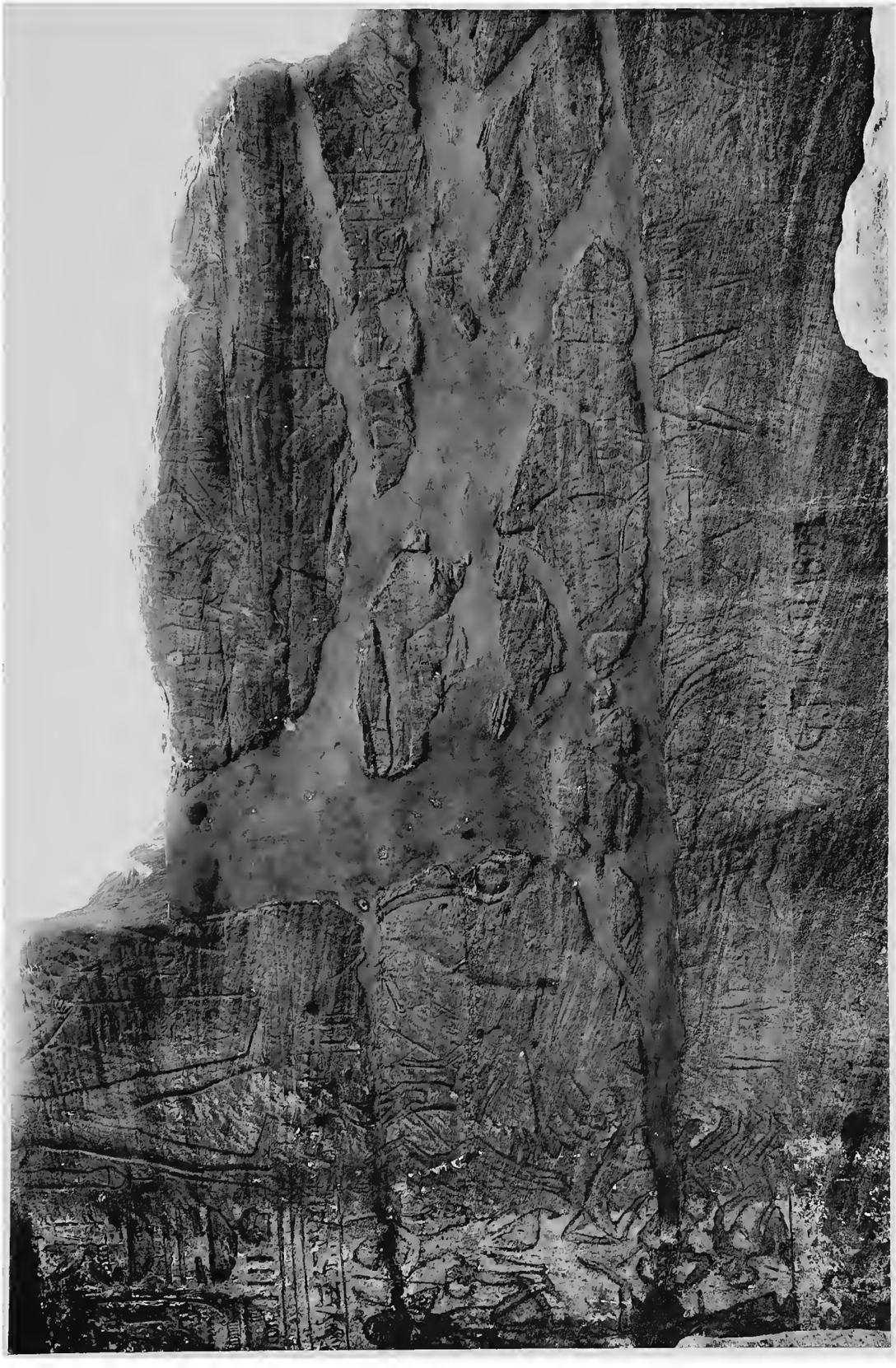

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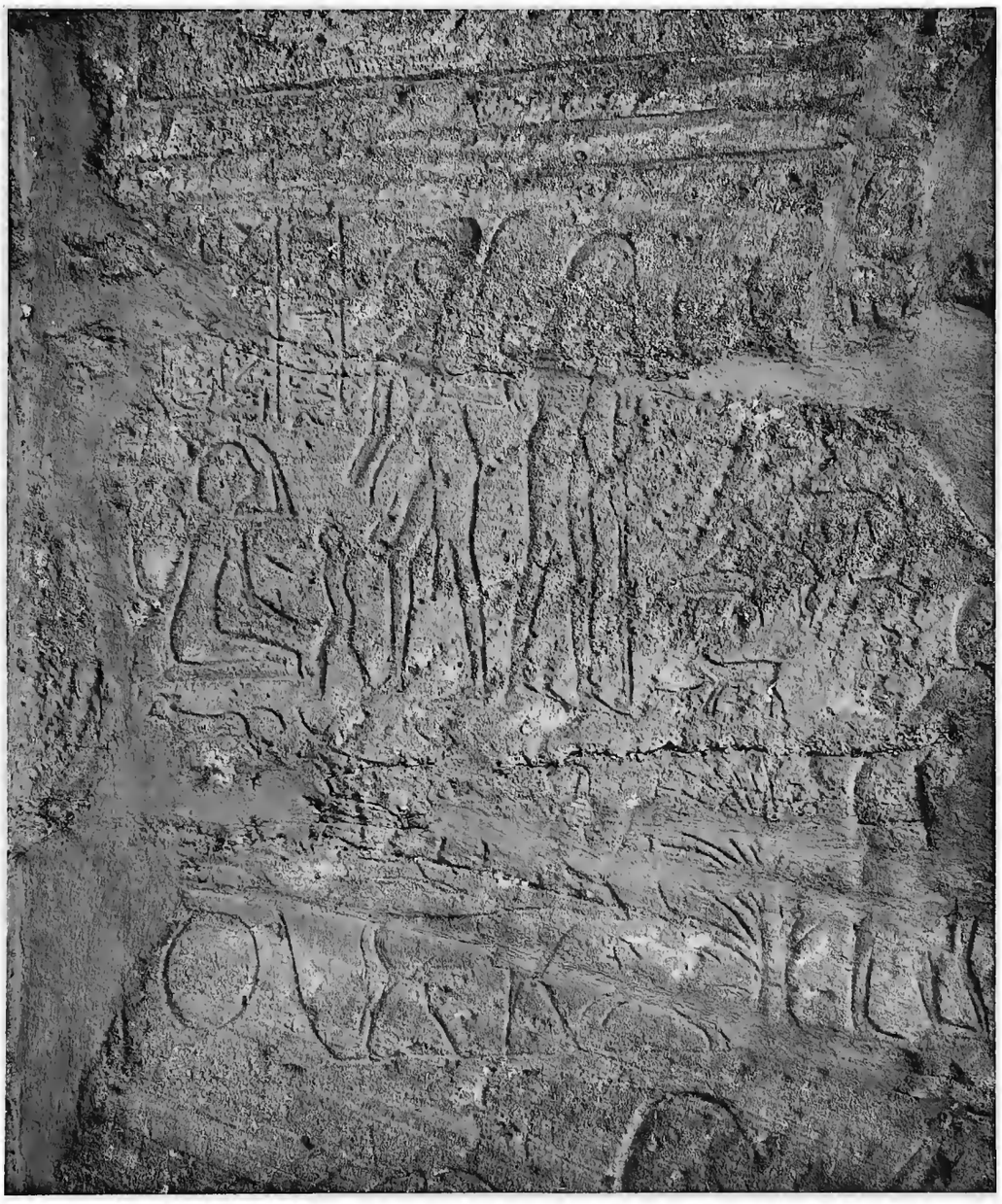
First Pillared Hall : South Wall : Scene III (east end).

First Pillared Hall : South Wall : Scene III.



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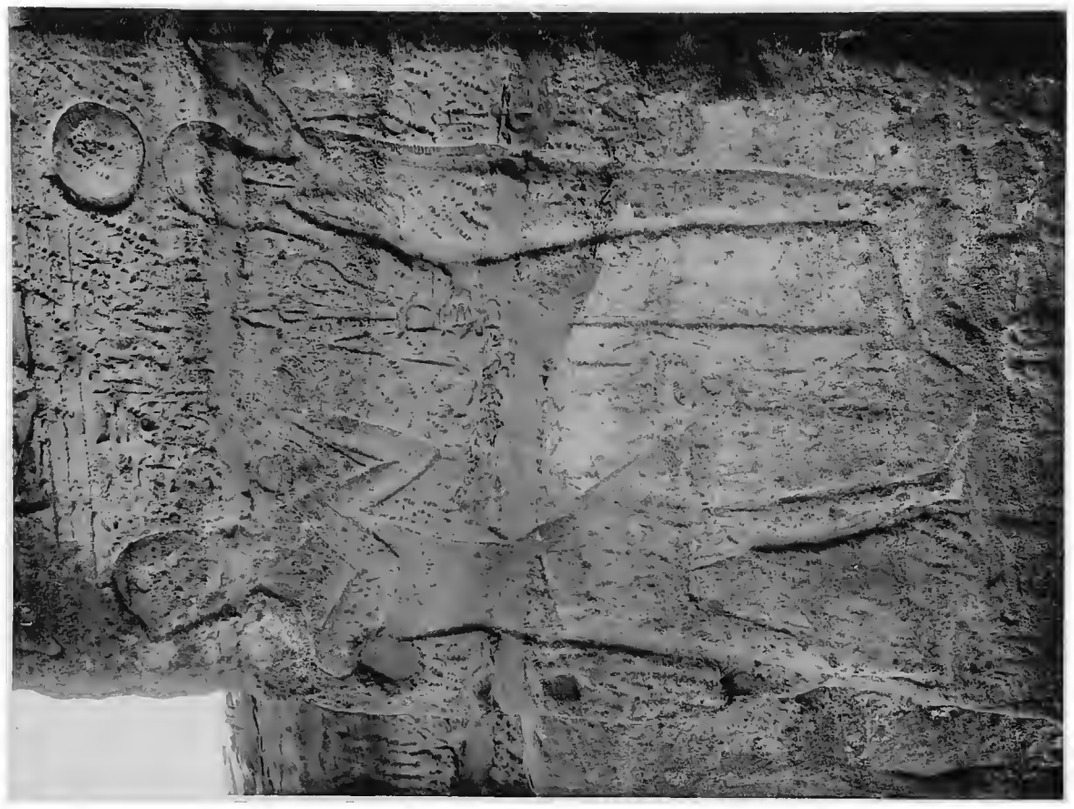
First Pillared Hall : South Wall : Scene III.

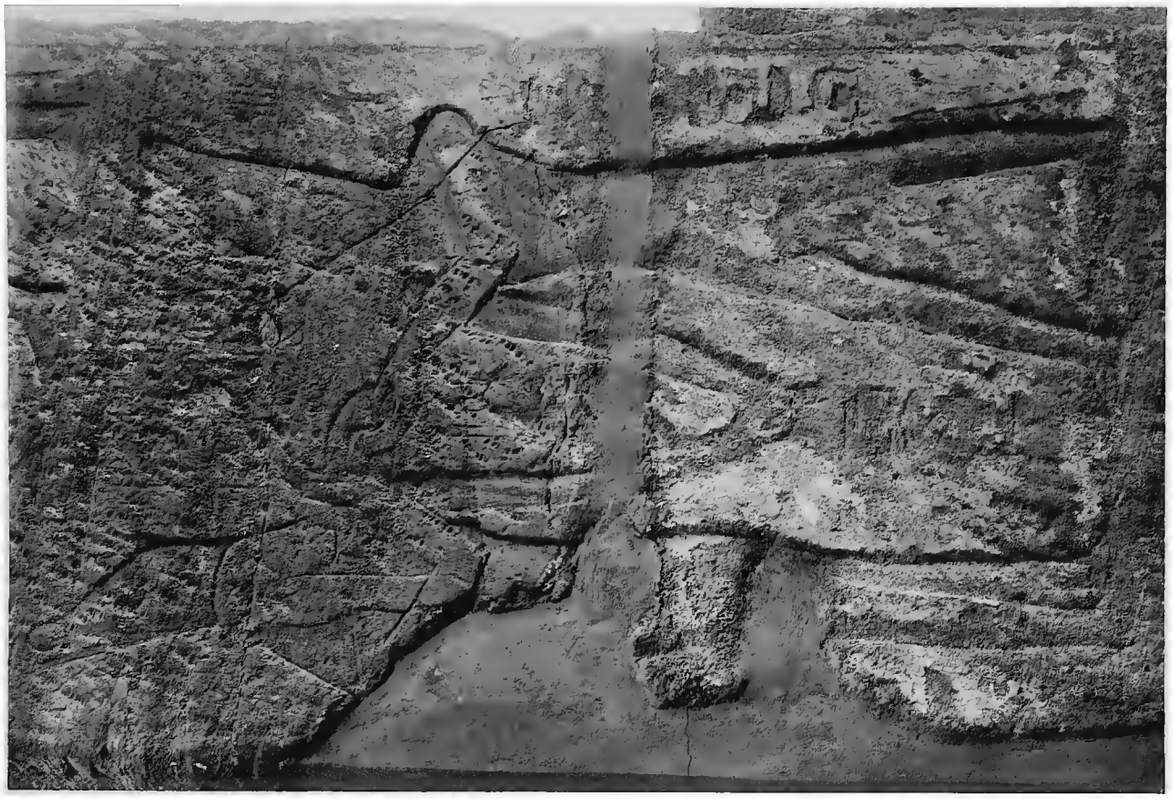
1. First Pillared Hall : South Wall : Scene I.

2. First Pillared Hall Pillar 9 : South Face : Scene I.



2. First Pillared Hall: Pillar 9: South Face: Scene II.

1. First Pillared Hall: East Wall: Scene VI.
Heads of Victims.



2. Idem : Scene II.

1. First Pillared Hall : Pillar 10 : North Face : Scene I.

1. First Pillared Hall : Pillar 10 : East Face Scenes I and II.

2. Idem : South Face : Scenes I and II.

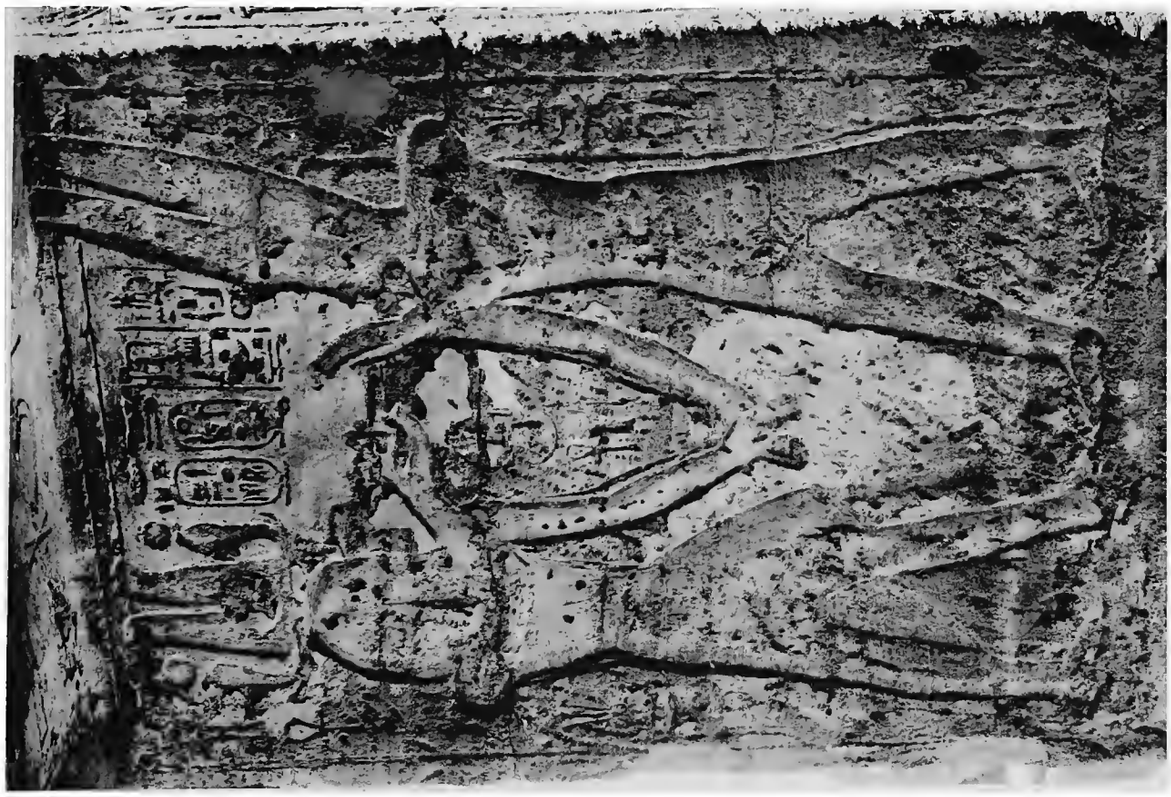
2. Idem : Scene II.

1. First Pillared Hall : Pillar II : North Face : Scene I.

1. First Pillared Hall : Pillar 11 : East Face : Scenes I and II.

Second Pillared Hall : Frieze.

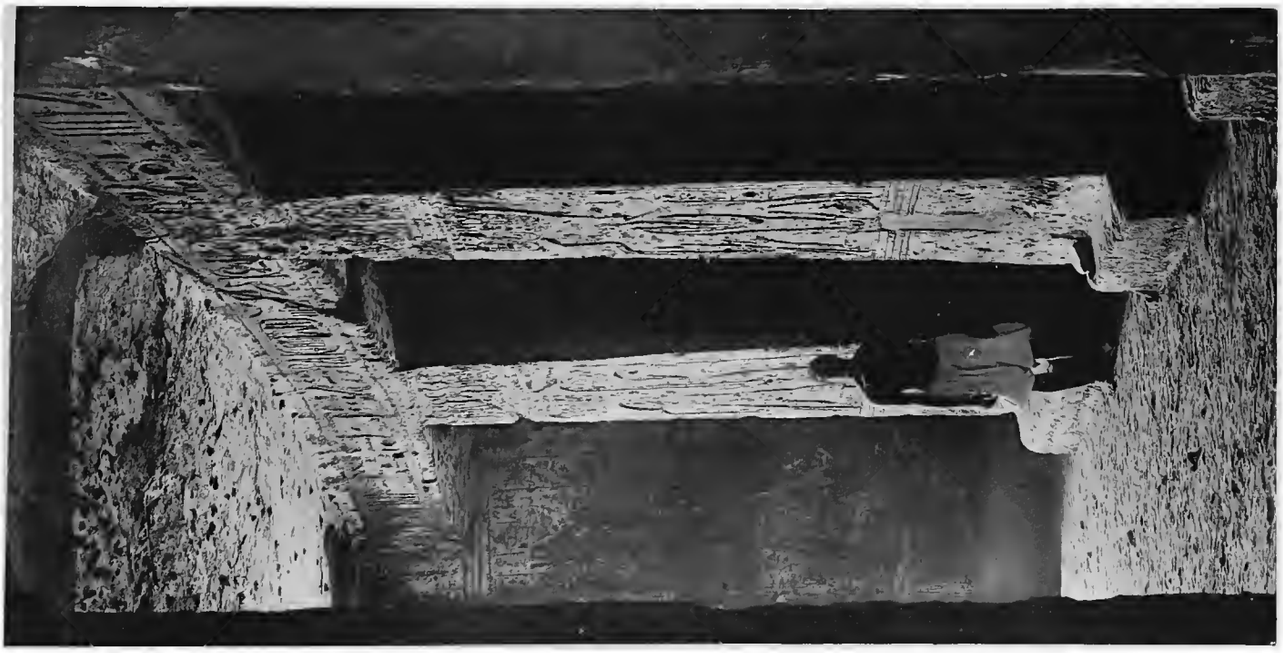
2. Idem : Scene II.



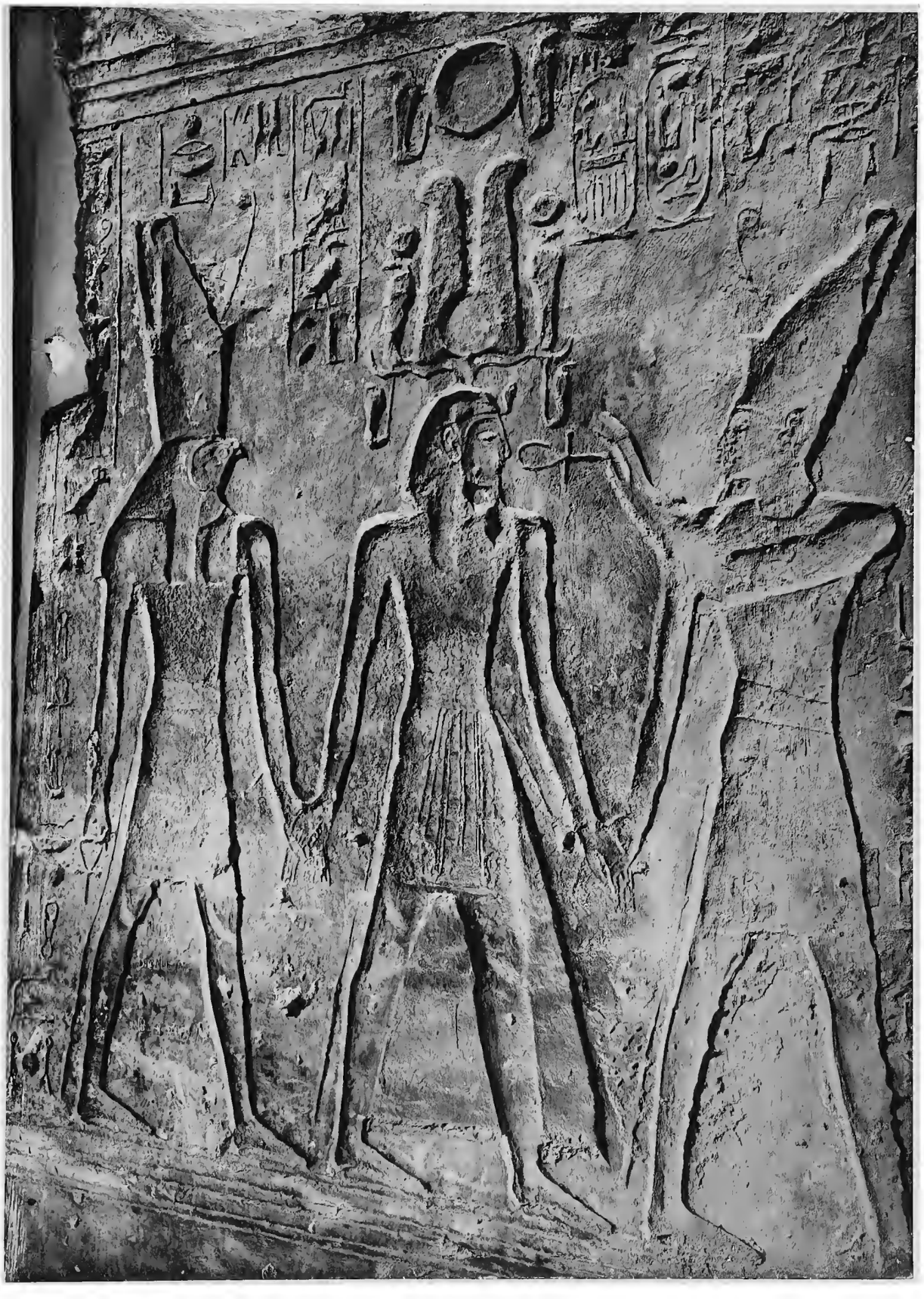
1. First Pillared Hall : Pillar 11 : South Face : Scene I.

First Pillared Hall : Pillar 12 : North Face : Scenes I and II.

View of Second Pillared Hall looking east.

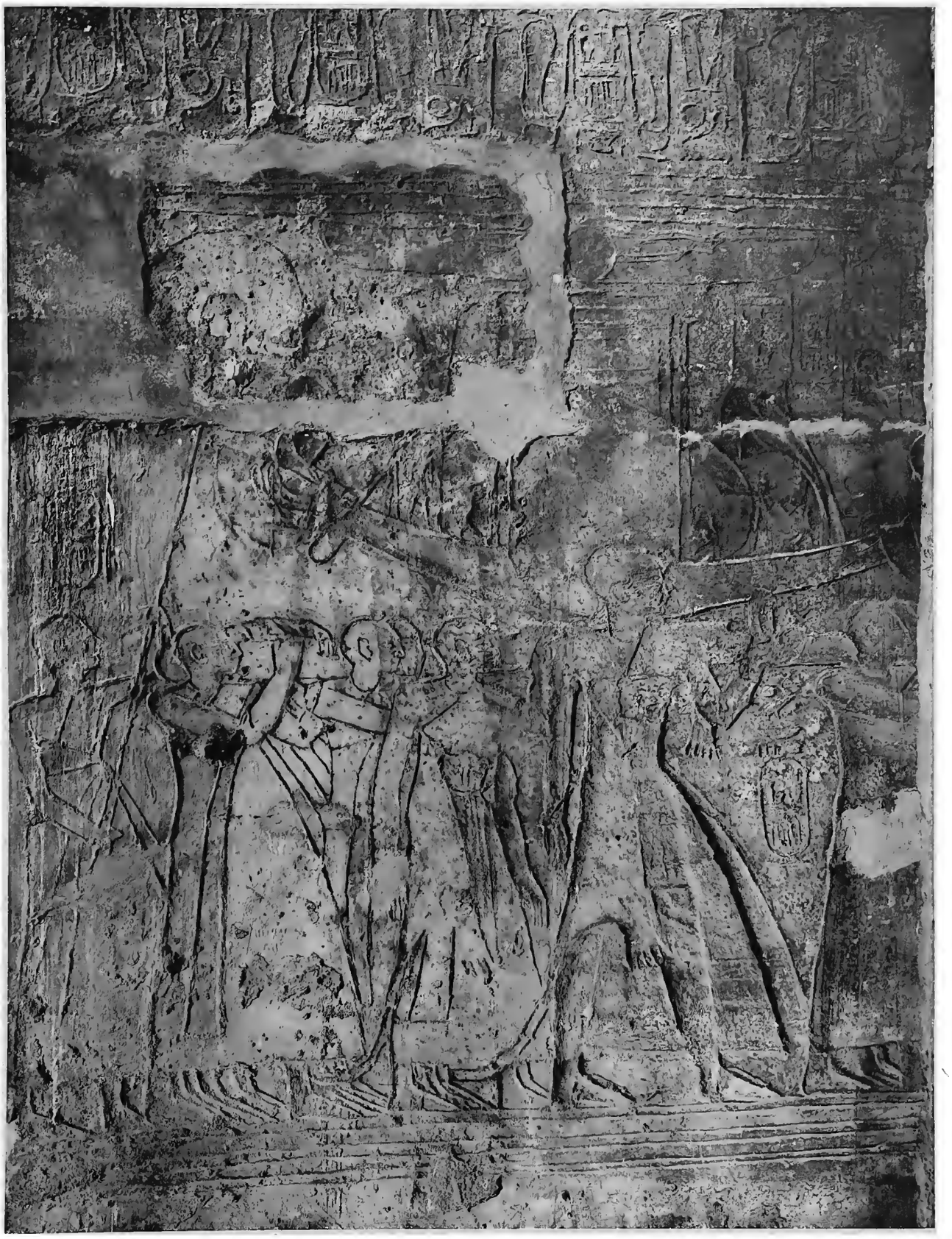


View of Second Pillared Hall looking west and showing curve in architraves.



Second Pillared Hall: West Wall: Scene III.

Second Pillared Hall : West Wall : Scene III.



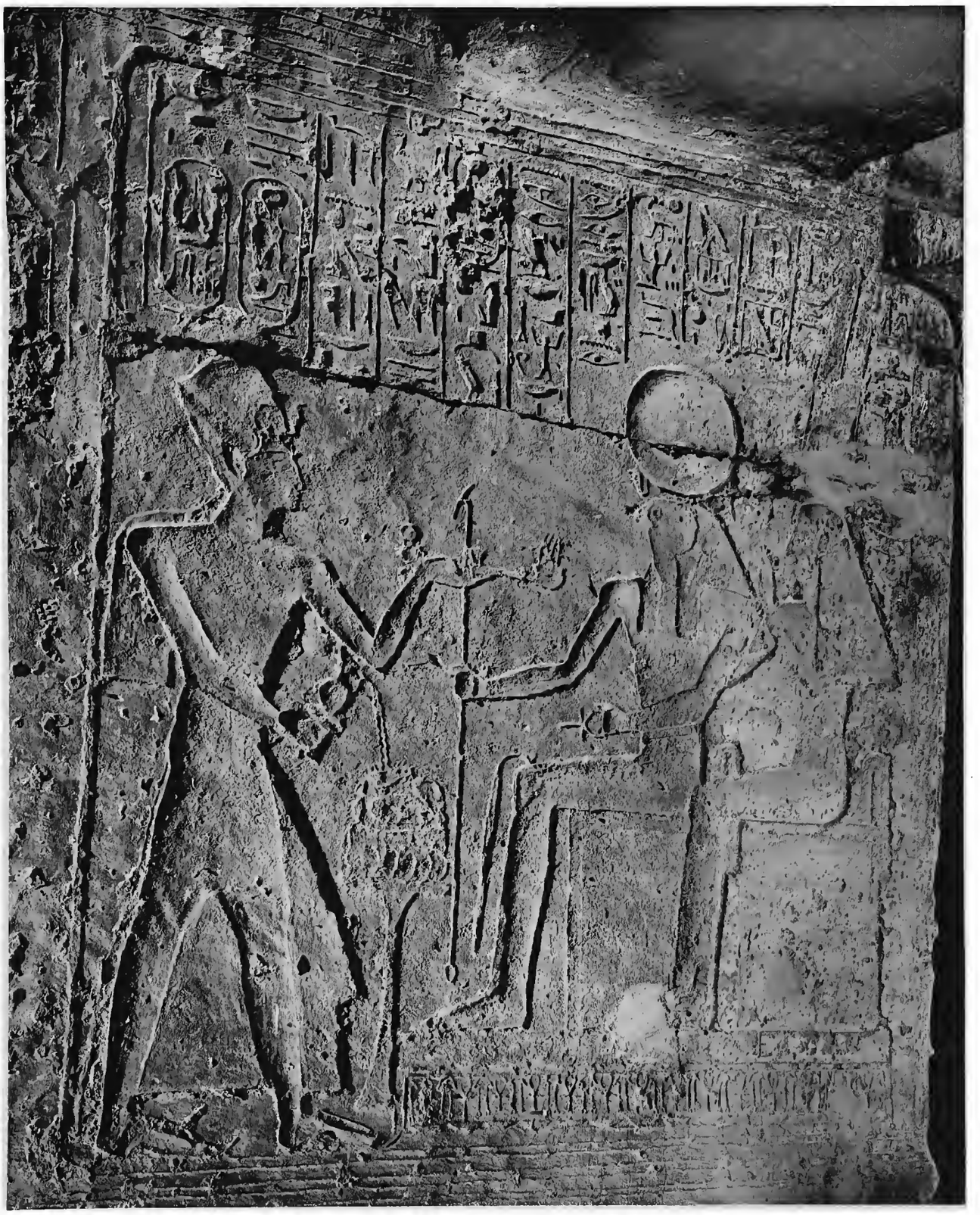
Second Pillared Hall: North Wall: Scene I.

Second Pillared Hall : North Wall : Scene I-II.

Second Pillared Hall : North Wall : Scene II-III.

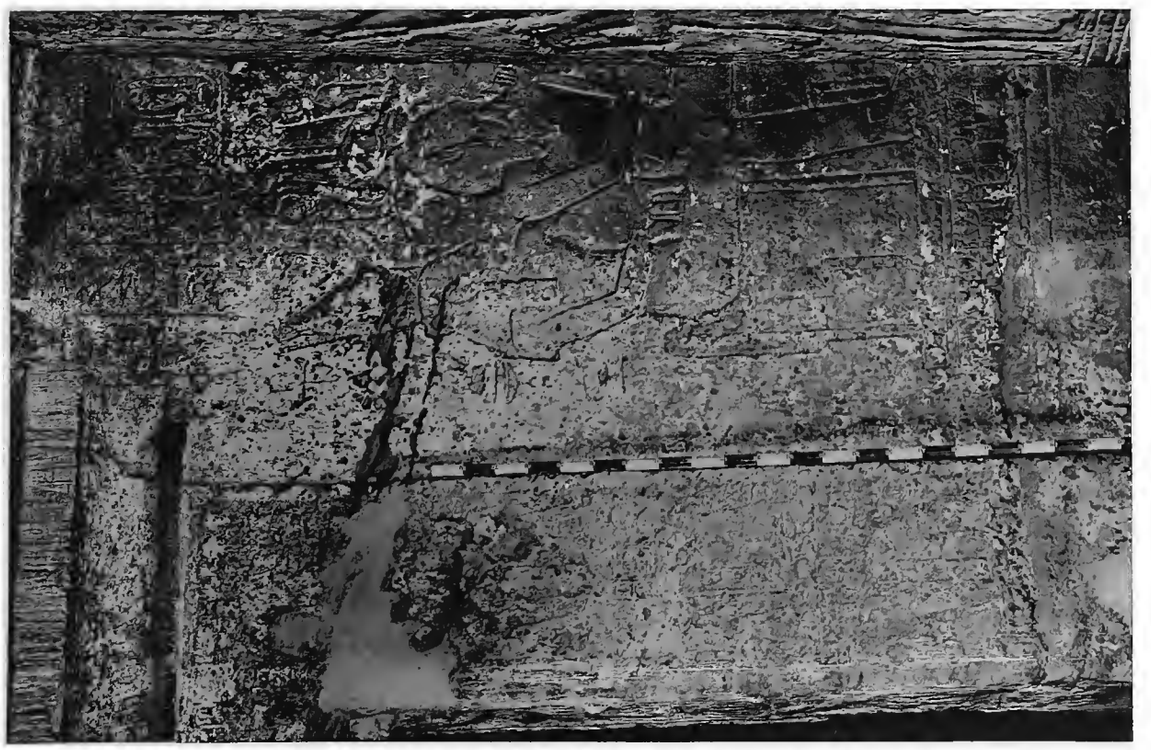
Second Pillared Hall : North Wall : Scene III.

Second Pillared Hall : East Wall : Door of Nhorthern Side-Chapel and Scene I.

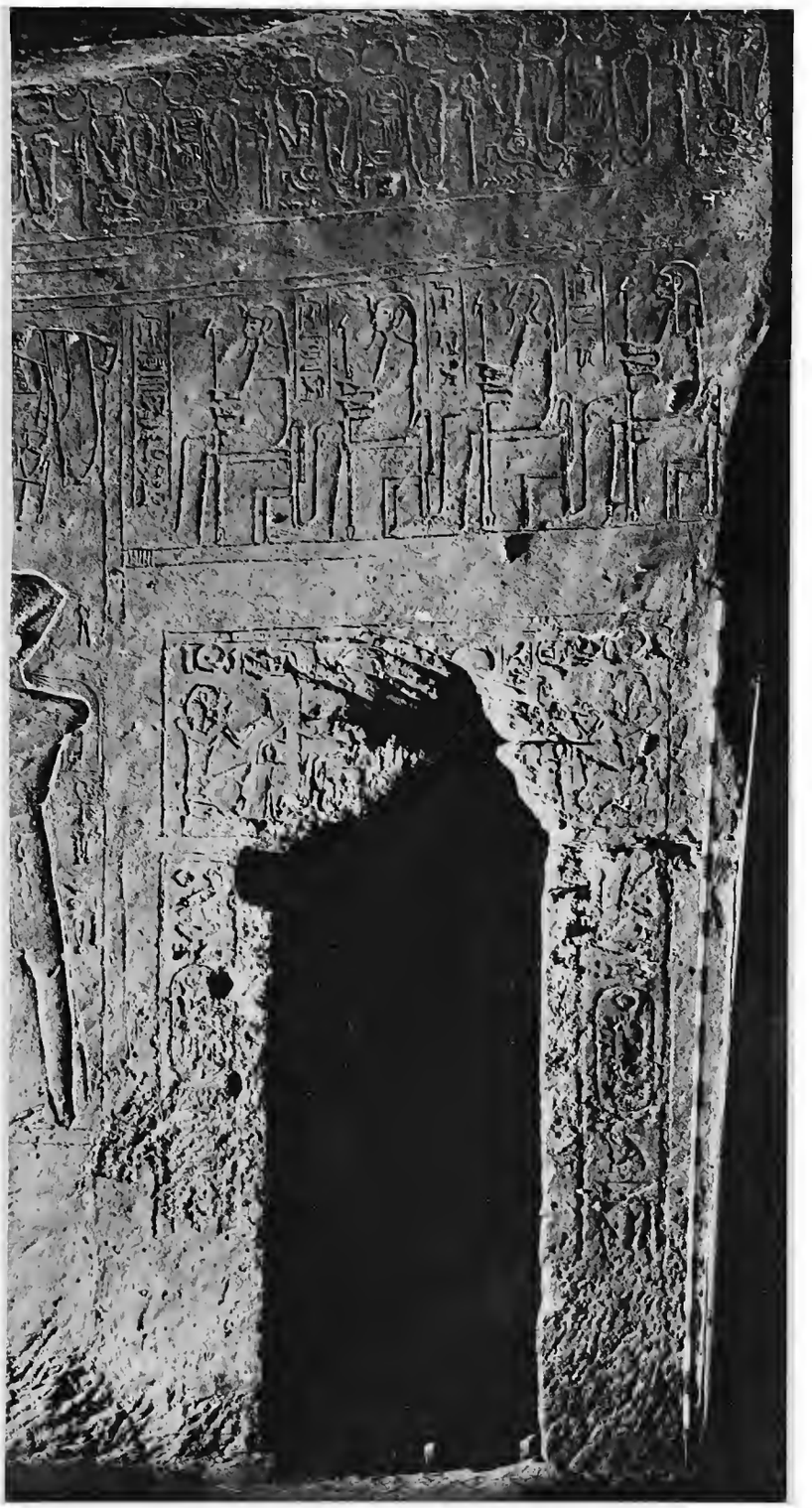


Second Pillared Hall : East Wall : Scene II.

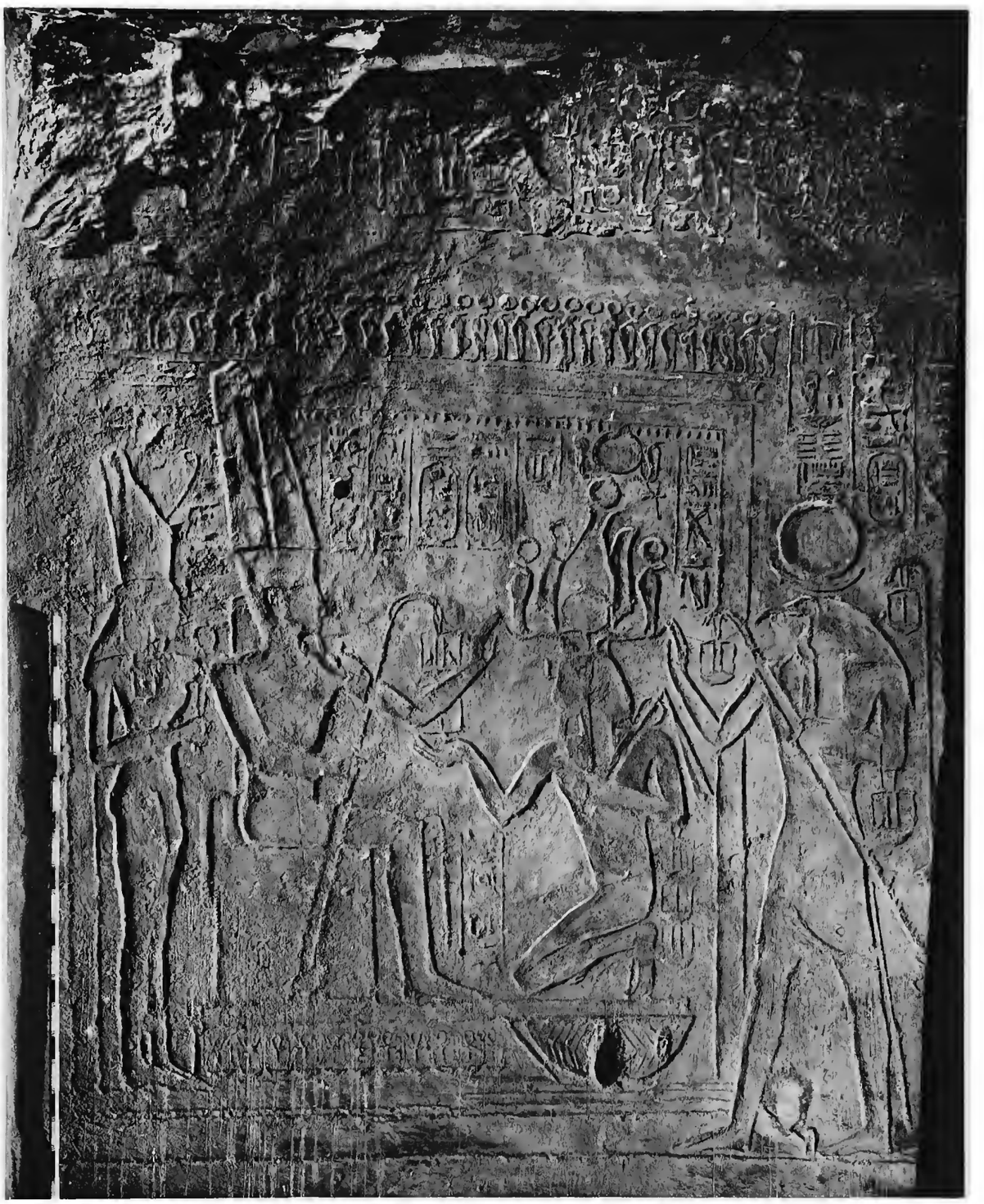
2. Idem : Scene III continued.



1. Second Pillared Hall : East Wall : Scene III.



Second Pillared Hall : East Wall : Door of Southern Side-Chapel and Scene IV.



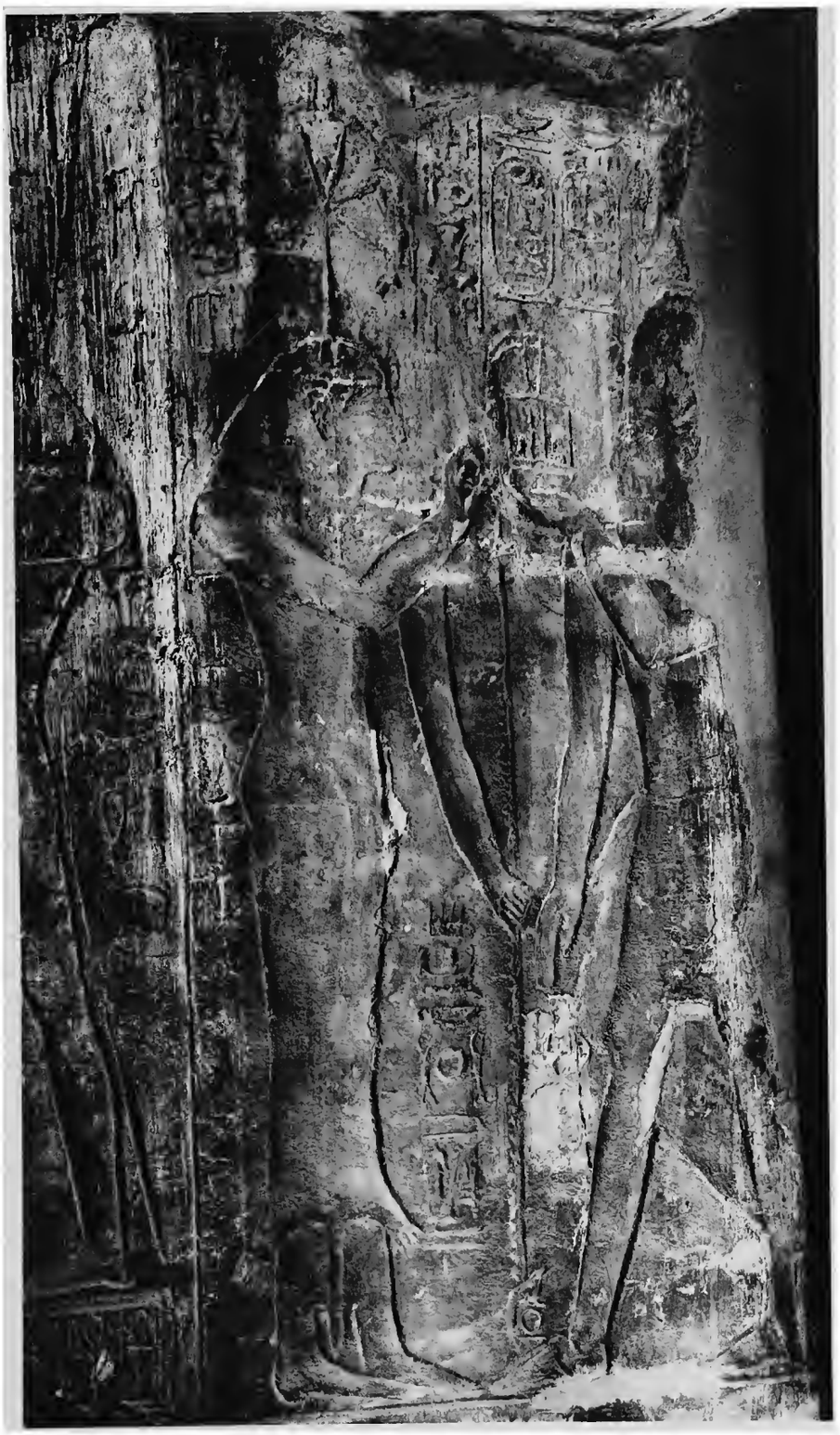
Second Pillared Hall : South Wall : Scene I.

Second Pillared Hall: South Wall: Scene I.

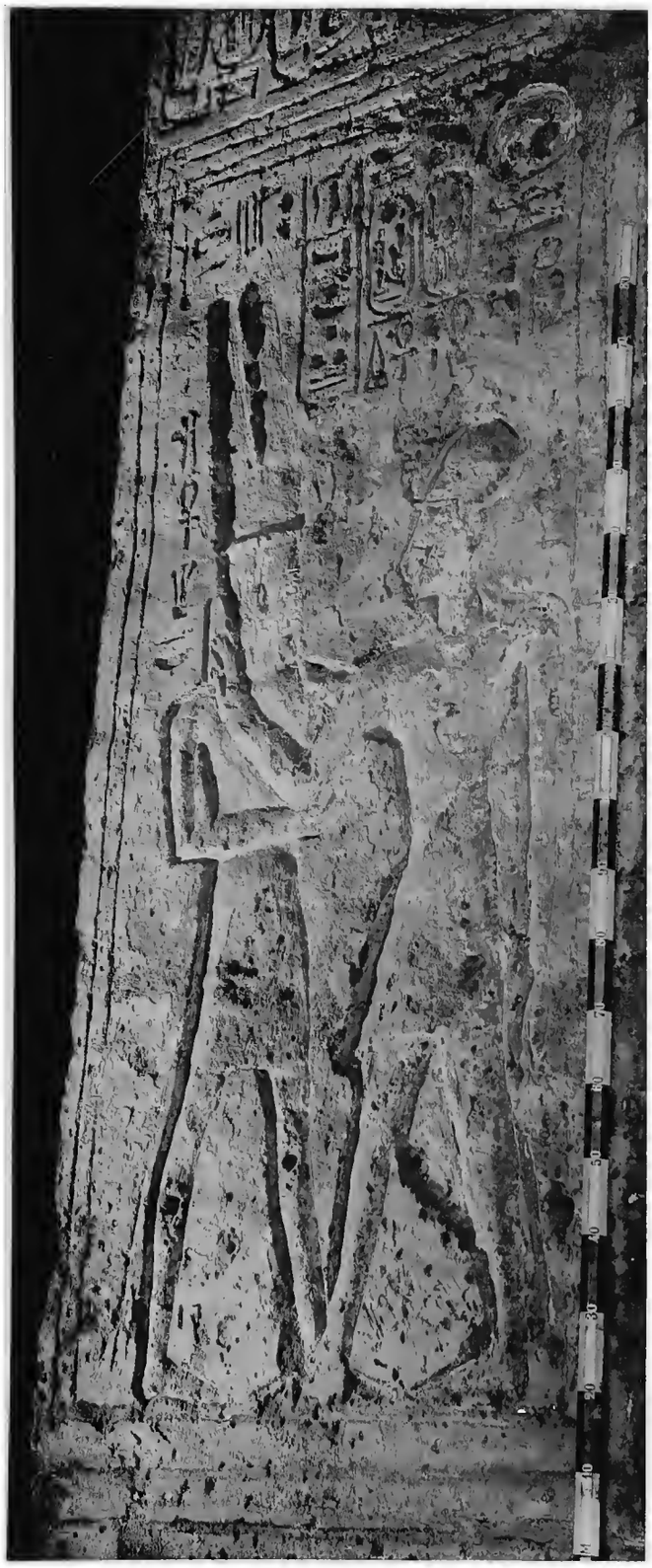
Second Pillared Hall : South Wall : Scene II.

Second Pillared Hall : South Wall : Scene II.

Second Pillared Hall : West Wall : Scene I.



Second Pillared Hall : West Wall : Scene II.

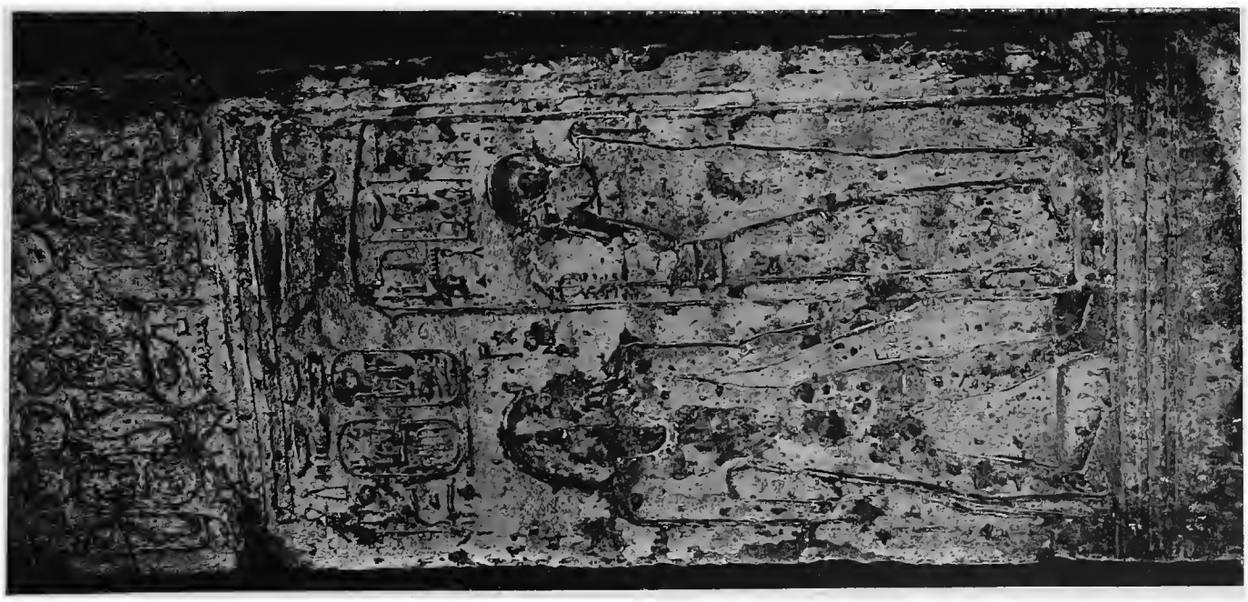


1. Second Pillared Hall : North Aisle : Pillar 1 : West Face.

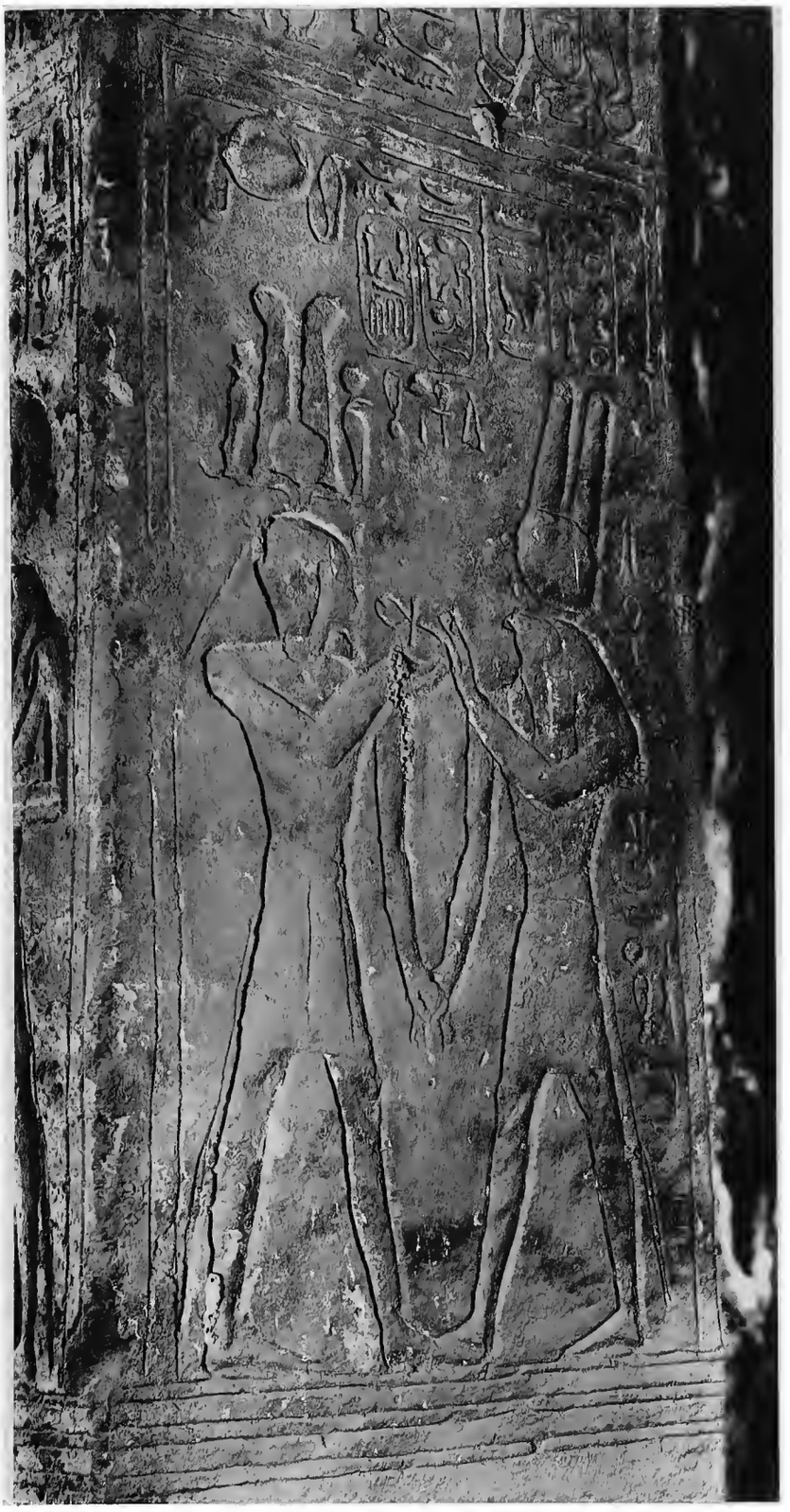
2. Idem : Pillar 1 : East Face.

3. Idem : Pillar 2 : East Face.

2. Idem : Pillar 2 : West Face.



1. Second Pillared Hall : North Aisle : Pillar 1 . South Face.



Second Pillared Hall : North Aisle : Pillar 3 : East Face.

3. Idem · Pillar 3 : South Face.

2. Idem : Pillar 3 : West Face.

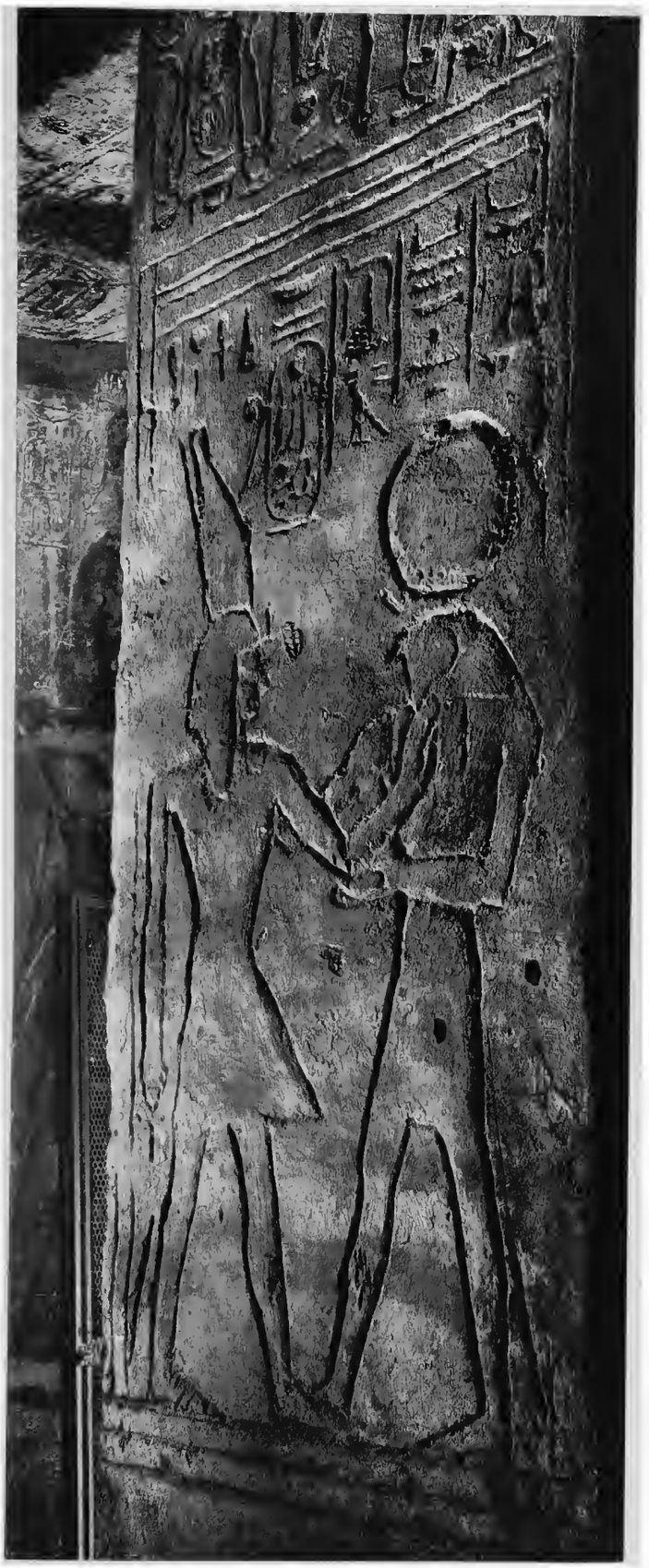
1. Second Pillared Hall : North Aisle : Pillar 2 : South Face.

Second Pillared Hall : South Aisle : Pillar 1 : West Face.

3. Idem : Pillar 2 : West Face.

2. Idem : Pillar 1 : East Face.

1. Second Pillared Hall : South Aisle : Pillar 1 : North Face.



Second Pillared Hall : South Aisle : Pillar 1 : South Face.

3. Idem : Pillar 2 : South Face.

2. Idem : Pillar 2 : East Face.

1. Second Pillared Hall : South Aisle : Pillar 2 . North Face.

3. Idem : Pillar 3 : South Face.

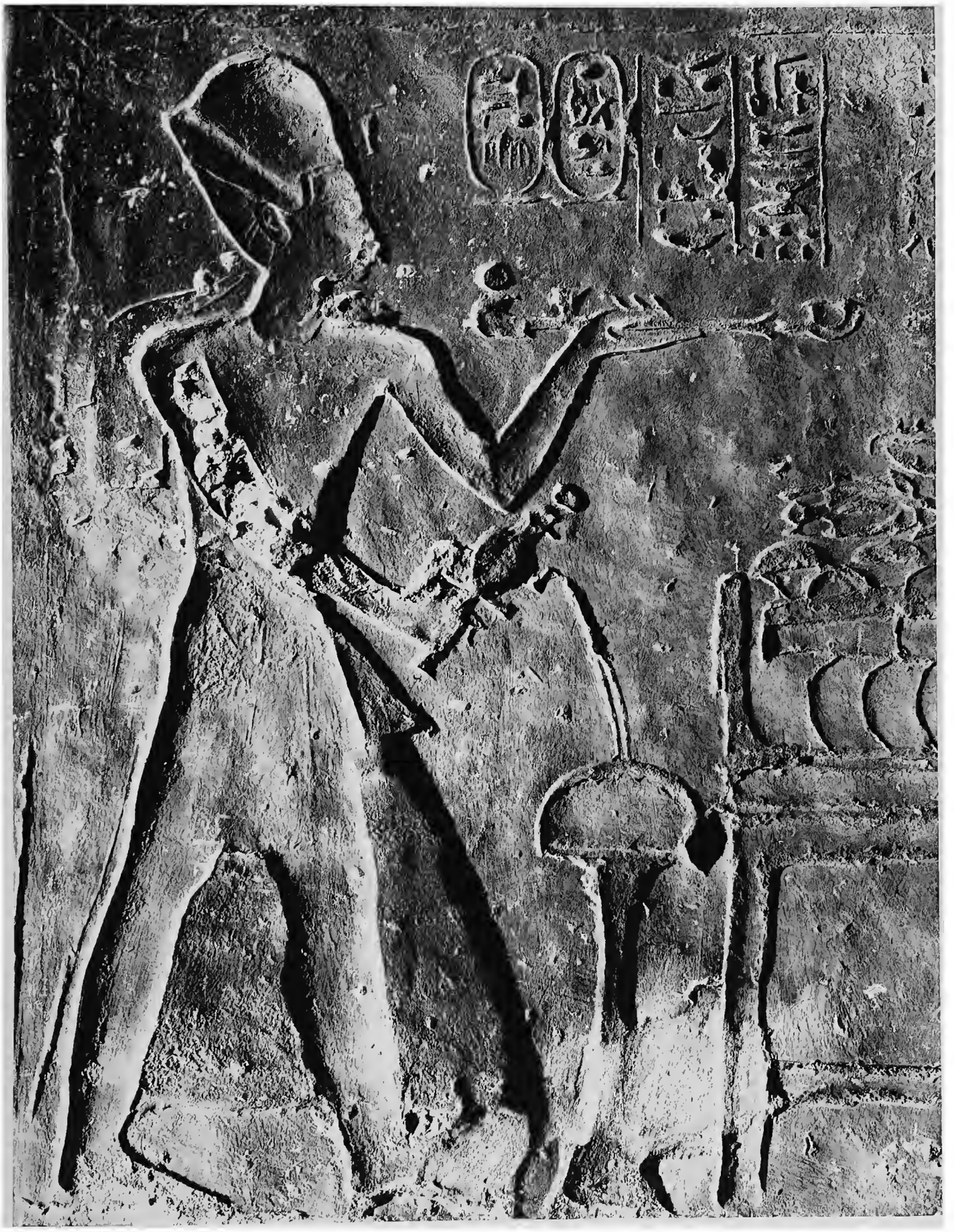
2. Idem : Pillar 3 : North Face

Second Pillared Hall : South Aisle : Pillar 3 : West Face.

Second Pillared Hall : South Aisle : Pillar 3 : East Face.

Northern Side-Chapel : East Wall : Scene I.

Door of Sanctuary.



Sanctuary : North Wall : Scene I.

Sanctuary : North Wall : Scene I.

Sanctuary : North Wall : Scene I.

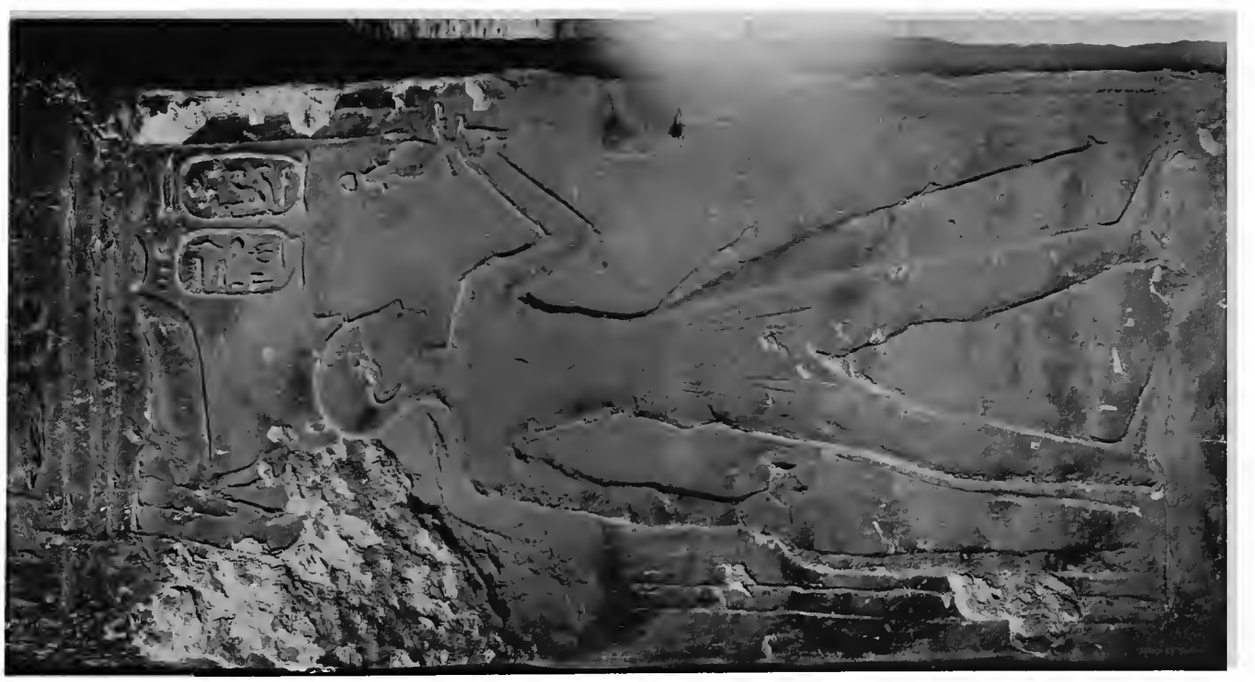
Sanctuary : North Wall : Scenes I-II.

Sanctuary : South Wall : Scene I.

Sanctuary : South Wall : Scene II.

Sanctuary : South Wall: Scene II.

Sanctuary : West Wall : North Side of Door.



Sanctuary : West Wall : South Side of Door.

Phototypie Berthaud. - Paris

1 A.

1 B.

2 A.

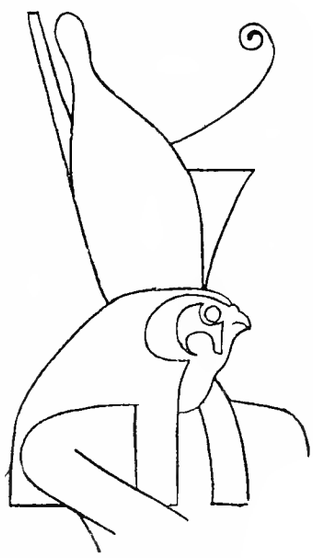
2 B.

2 C.

3 A.

3 B.

3 C.



3 D.

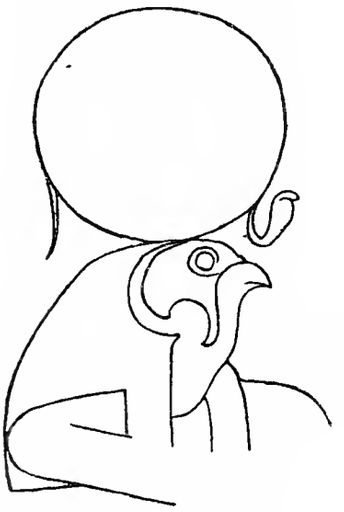
3 E.

3 F.

3 G.

4

5

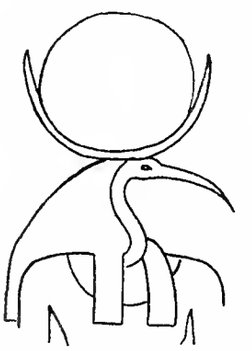


6

7

8 A.

8 B.



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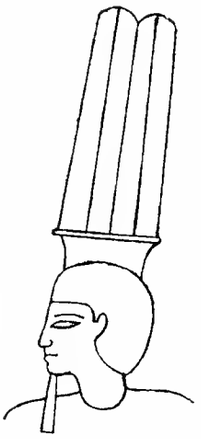

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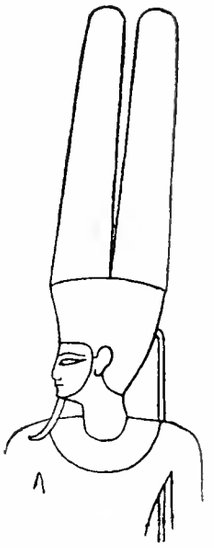

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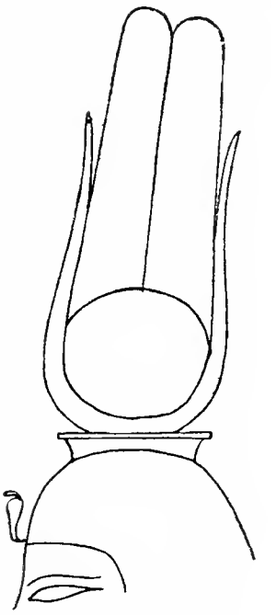

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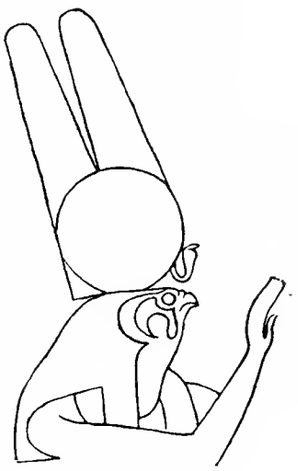

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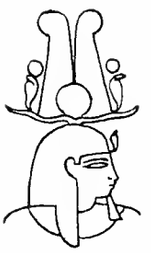
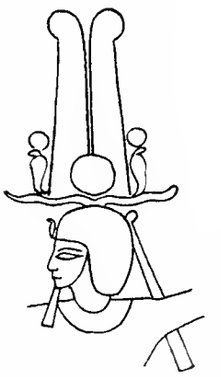


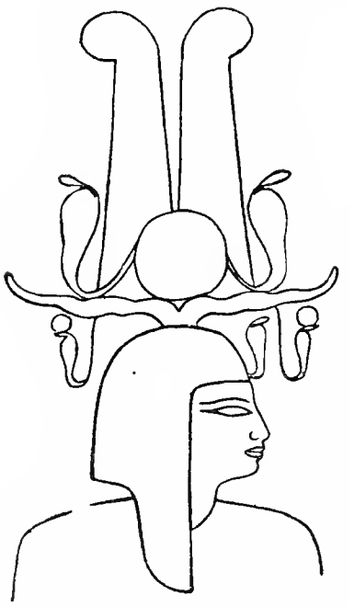
14 A.

14 B.



14 C.

14 F.



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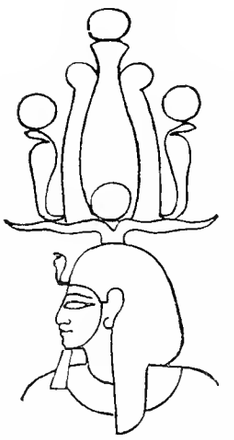
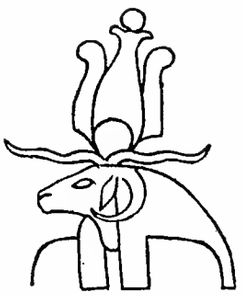


14 E.



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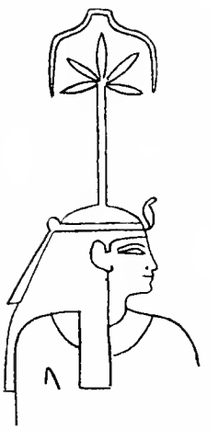


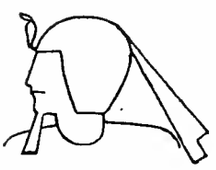
16

17 A.

17 B.

17 C.

17 D.



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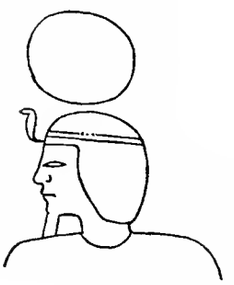


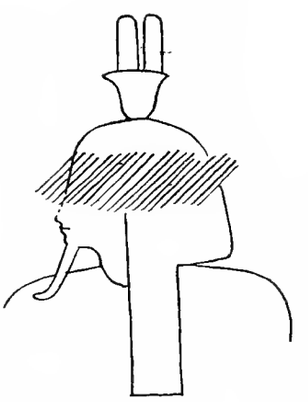
17 F.

17 G.

18

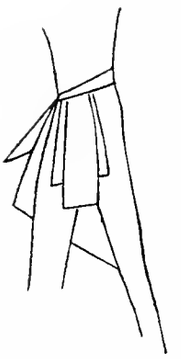
19

20



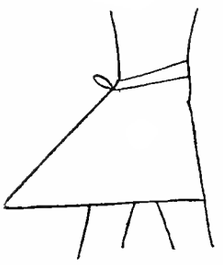
21

1 A.



1 B.

1 C.



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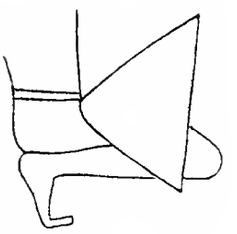

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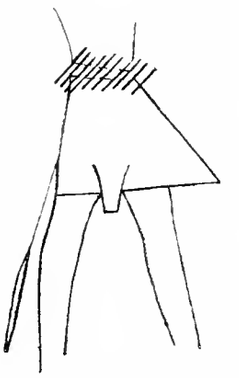

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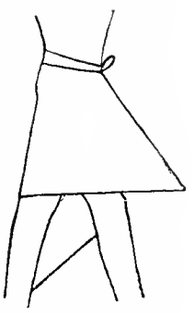
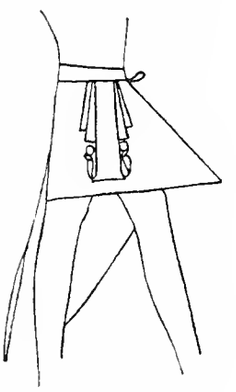


3 A.



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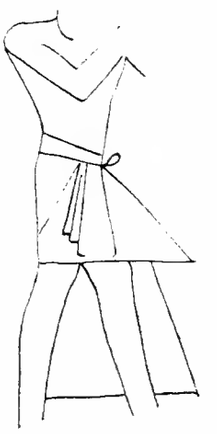
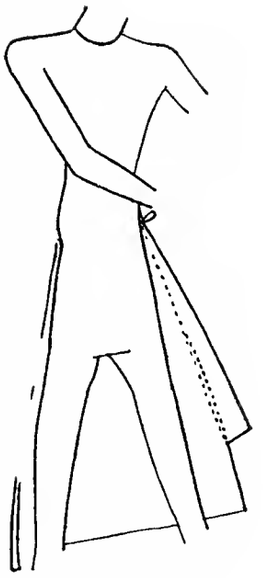


3 C.

4 A.



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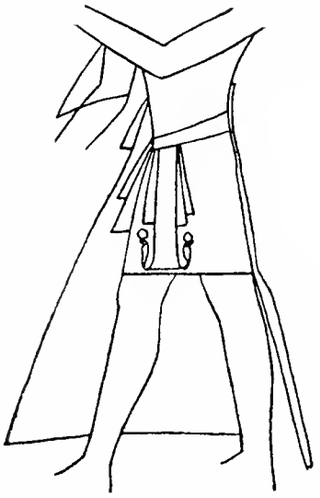
4 C.



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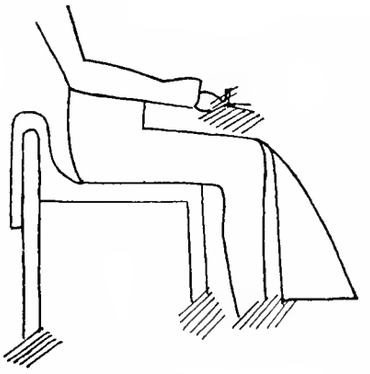

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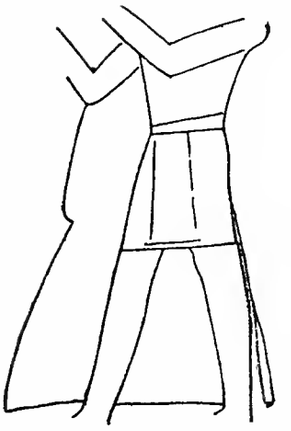
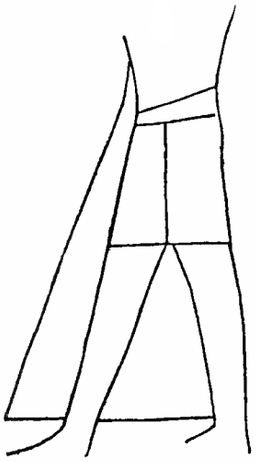


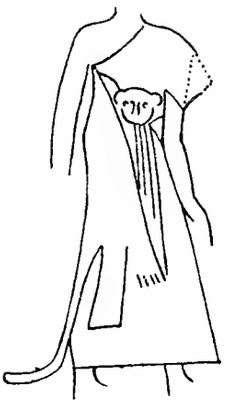
4 F.



4 G.

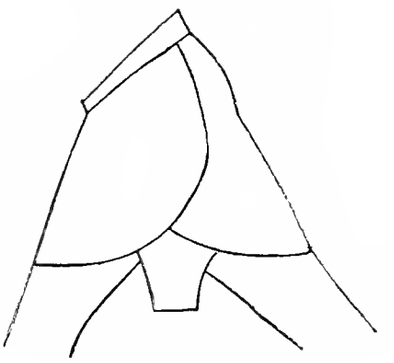
5

5

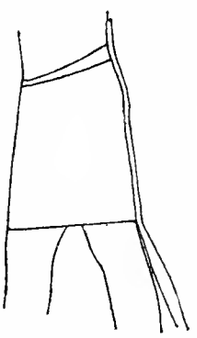


6 A.

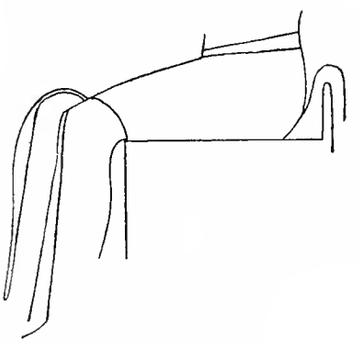
6 B.



7



8 A.



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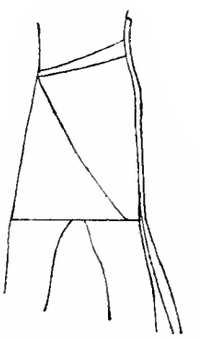
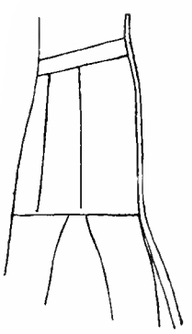
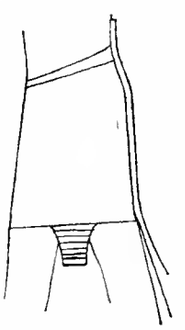


8 C.



8 D.



8 E.